



CHRISTIANITY

THE FLOWER AND FRUIT OF JUDAISM

BY

A SON OF LEVI

(MARK JOHN LEVY)

Λ

“Behold, I will send my messenger, and he shall prepare the way before me: And the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: Behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ sope: And he shall sit as a refiner and purifier of silver: And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years (Malachi 3:1-4).

CHRISTIAN LEAGUE OF JEWISH FRIENDSHIP

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MARK JOHN LEVY

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*Anyone is free to print the songs
and poems in this book, if the
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FOREWORD

The Emperor Constantine, at the Council of Nicea (A. D. 325), induced the Church to change the date of Easter, and this act disrupted the Jewish and the Christian religious calendars. From that date practically all Gospel light has been withdrawn or excluded from the Synagogue, and much typical and prophetic Jewish light has been divorced from the Church, to the great injury of mankind.

In this book the author seeks to give in prose and song, a Hebrew's exposition of the Christian faith concisely clear in its ancient catholicity.

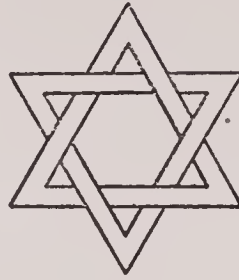
The author is himself a Christian son of the priestly tribe of Israel, and has dug deeply into the spiritual mines of knowledge, bringing the Jewish nurture and culture of his youth and younger manhood to the aid of this doctrinal and practical summing up of his thirty years of itinerant, non-sectarian Gospel ministry amongst Jews and Gentiles.

No loyal Jew should refuse to read this book; and every Christian whose faith has been shadowed by the prevailing infidelity can again rejoice in the sweet sunlight of Truth while reading this whole-souled Hebrew defense of "the faith which was once delivered into the saints."

The book is sent forth with prayer, to the glory of God and for the blessing of humanity.

CHRISTIANITY, THE FLOWER AND FRUIT OF JUDAISM

Dedicated by the author to all the children of God from whom he has received spiritual light and temporal kindness during his long pilgrimage and search for the Truth.



SONG

("Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"—Col. 3:16).

Child of God, my heart doth grieve
O'er the Babel in the Church,
Though her holy songs relieve
Error's pain in Doctrine-search
When their truths unite as one
All redeemed by God's dear Son.

Sects that fight and never meet
Sing the songs their foes compose,—
Conquered by the music sweet,
Of the hearts their minds oppose.
Joy and grief we tell in song
Mostly to the Truth belong.

Song is essence of the thought
That the heart believes outright,—
Seldom by false favor bought,
Or by gift, the Truth to fight.
Song reveals the Godward plan
Meekly to the mind of man.

If the prose these leaves contain
Thy fair mind convinceth not,
Let my heartfelt songs explain
Truths by Churchmen long forgot,
Since so proudly they ignored
Jewish light in Scripture stored.

PREFACE

The author was once in a home where there were two clocks, one striking right and going wrong, the other going right and striking wrong. These clocks might well illustrate Christian doctrine and practice to those who desire clear Gospel light; for correct Christian practice is impossible without correct doctrine; correct Christian doctrine is deplorable without consistent practice.

At Toledo, Spain, there were so many clocks going wrong at one time, it is said, that the first clock which struck twelve correctly was ready to strike one before all the other clocks had struck twelve. In Christendom, likewise, the doctrinal confusion is so widespread that a religious conference might be held on every day throughout the year in any stated city and another new year would be greeted before every Christian sect had been given a hearing.

At the request of friends and with the laudable desire of setting right some of these doctrinal clocks of Christendom, the author has gone aside for a time to prepare for publication the foundation truths of a few Bible addresses which he has delivered frequently in his itinerant ministry, while seeking, as a Christian son of Levi, to "give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God," (1 Cor. 10.32).

His own spirit is cheered as he sits down to write by opening the Bible at a confirmatory scripture: "The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book" (Jer. 30:1, 2). In the next chapter we read, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (31: 31). The word translated "make" reads "cut" in Hebrew, and implies the shedding of the blood of a spotless sin-offering, without which there is no possibility of communion between a holy God and a guilty sinner.

The author would not dare to send forth the message this book contains without the joyful assurance that his own sins, and his worship and service are cleansed by the precious blood of Jesus Christ, who by "one sacrifice for sin hath perfected forever them that are sanctified" (Heb. 10:12-14).

Across the land, across the sea,
I wing in love this message true:
The Blood of Christ doth wash away
My sins and cleanse my worship, too.
It purifies my ministry
To sinful Gentile, sinful Jew,
And gives me joy as on I speed
To face a sinful world in need
Of knowledge of Salvation's plan,
Through Christ, the Son of God and man.

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Christianity, the Flower and Fruit of Judaism

CHAPTER I

THE EXACTNESS OF THE WORD OF GOD

A Jewish lady once stopped the author and said, "I don't understand how you can remain a Jew if you believe in Jesus." The following illustration flashed into my mind, and answer was given: "In the United States there is a progressive system of education, i. e., the common school, the high school and the college. When one enters the high school, he does not deny what was taught in the common school; and when one enters college, he does not deny what was taught in either the common or the high school. Moses represents the common school, the prophets the high school, and the New Testament the college of faith. When I studied the prophets I did not deny what Moses taught; and when I accepted the New Testament, written by loyal sons of Israel, I did not deny what I had learned from Moses or the prophets; nor did I cease to be a Jew." The study of the Old Testament is as imperative to the Christian as the study of the New Testament is to the Jew, if one aspires to perfect knowledge, faith and obedience in spiritual worship and service. The Book of Psalms, with its beautiful imagery, might well be described as the kindergarten of faith.

The Bereans were accounted "noble" because they "searched the (Old Testament) scriptures daily" (Acts 17:11). St. Paul declares that "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17); and Samuel of old proclaimed, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Thus it follows that knowledge, faith and obedience are the three orderly steps, doctrinally and practically, in the onward progress of the victorious Christian life.

The Bible is a wonderful book, and mathematically true to its minutest "jot and tittle." The Hebrews of old numbered every letter of the Old Testament and the middle word of every book; and to this day the most revered orthodox rabbi is not allowed to mispronounce a single letter in public worship without immediate correction by the congregation.

Absolute truth changes not from the beginning to the end and was symbolized in Israel by its Hebrew word (Ameth) which contains the first, the middle (counting double letters), and the last letter of the alphabet. No book but the Bible has this value of absolute unchanging truth; and no man other than the Son of David has this merit: He is "The Truth" (John 14:6), and the "Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. 1:8).

Every Hebrew and Greek letter has a numerical value. "Truth" has the value in Hebrew of 441, which is "9" by addition and divisible by "9" in every combination, an arithmetical symbol discovered, too, in the Greek word, "Amen" or "Verily" (99). The sum total of the Hebrew Alphabet is 4995 (5×999), according to Bullinger (Number in Scripture, p. 235).

The rabbins taught that "9" is God's "Signet of Truth," and it is unchangeable in its rule over the ten digits (0, 1, 2, 3, 4, 5, 6, 7, 8, 9), for when found in one relation of arithmetic it is found in every relation of addition, division, multiplication and subtraction. This truth is also discovered in the Triune number (3); and its scriptural significance is trebled when we remember that 9 is the square of three and that the holy of holies, where the visible presence of God dwelt in Israel, was a cube.

The ten digits added together are 45. The numerical value of Adam is 45 also; and this number must refer symbolically to Christ in His Kingly dignity as the sinless, sin-bearing Son of Man, and the only begotten Son of God, in Whom all righteous rule and authority inheres on earth. "Four" is the symbol of creation; "five" of grace: "Grace and truth came by Jesus Christ" (John 1:17). Four

and five are nine. Forty-five is five times nine. Changed around it is fifty-four, six times nine. Divide the ten digits by nine and the remainder added together is twenty-six the Hebrew numerical value of Jehovah's name. Divide the ten digits backward and forward, or transpose them into a million combinations, they are unchangeably divisible by nine. Multiply the digits to untold millions and the rule of the "9" ever holds good. Likewise, the uncorrupted Word of God in the original languages is unchangeably true, and to refuse its authority as our rule of life is spiritual suicide. To avoid error we must compare Scripture with Scripture (1 Cor. 2:13), and not alone with man-made commentaries. Even as in the full arithmetical problem we must never introduce any number except "9" (3×3) to avoid confusion. Nothing in this book should be accepted that will not stand this test of accord with Holy Writ.

Nine is the King of the Digits,
To typify God's Holy Word,—
His "Signet of Truth" to the ages
The annals of Israel record.

Multiply, add or divide it,
In reading and writing and speech,
God's Word to the jot is unerring,
Though critics its falsity teach.

The Spirit of Truth is its Author!
Messiah, the Truth, is its Light!
And we in its armor undented
All demons and skeptics outfight.

"Adam," "hypocrite," "to show blood," (blush) are from the same Hebrew verb-root; thus the title "hypocrite" (mean man) is applicable to every unregenerate son of Adam, whose first mother Eve (Hebrew: Life) wilfully committed three sins by adding to, subtracting from, and altering the Word of God, when tempted by Satan in the form of the Serpent (Gen. 2:16; 3:2,3). Our mother left out the word "freely;" added the words "neither shall ye touch it;" and altered the

words "thou shalt surely die" to "lest ye die." Eve repented of her sin and was restored in measure to Divine favor; but the evil effects of her fall still afflict the human race and will not be universally overcome until the One who bruised the serpent's head is eternally crowned King of kings and Lord of lords.

But what of the unrepented sins of carnal men of today who lightly handle or juggle with the Word of God despite the warnings given on its truthful pages? Surely the children of God should be on their watch against the widespread snare of the "Latter times.....doctrine of devils," (1 Tim. 4:1) in these days when men "will not endure sound doctrine." Eve partook of "the tree of knowledge of good and evil" (Gen. 3:6) when she saw it was "good for food" (lust of the flesh); "pleasant to the eyes" (lust of the eyes); and "desired to make one wise" (pride of life),—the three great sins from which all other sins spring and against which we are warned in the New Testament. These identical temptations to sin Christ victoriously faced in His great conflict with the devil through "the sword of the Spirit, which is the word of God" (Eph. 6:17), when He thrice declared "It is written" (Matt. 4:4, 7, 10).

Lust of the flesh, lust of the eyes,
 And pride were in the heart
 Of Mother Eve, and still deceive
 Her sons in greater part.
 She added to, subtracted from,
 And altered God's own Word,
 When in her happy Eden home
 With Satan she conferred.
 Now Satan sly makes critics lie,
 Who juggle with God's truth,
 To help deceive with Mother Eve
 Man, women, maid, and youth,
 Whose pride and lust of flesh and eye
 The Cross they let not crucify.
 So, friend, beware of Satan's snare
 And carnal critics everywhere,
 Or thou their doom in hell will share
 With all the demons of the air.

Hell (Hebrew: Sheol) is from the verb-root, to pray, crave, or ardently desire. Hades, its Greek equivalent, is the negative of the verb, to see. Disappointment in ardent worldly desire for love, wealth, fame, power, or place, gives us a touch of "hell on earth." The eternal hell will consist of ardently desiring to see God after being cast into everlasting darkness (Matt. 8:12; 25:46), where the punishment will be associated with Gehenna (burning).

But God is merciful (zealous in loving kindness to all who turn to Him in true penitence); for He proclaimed with His own voice to Moses, after Israel had turned from Him to worship the molten calf (Ex. 32:8) "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity (crookedness), transgression (rebellion), and sin (to miss the mark), and that will by no means clear the guilty" (Ex. 34:6, 7).

Scriptural light is given for guidance in Christian service from a study of the verb-roots associated with the clean and unclean beasts in Israel. The clean beasts had to "chew the cud and divide the hoof" (Lev. 11:1, 8). From the root "chew the cud" we have "ruminate," "chewed food," metaphorically "to feed on God's Word," as proclaimed by Israel's great evangelical prophet, "Ho everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Harken diligently (Hebrew: hearken, yea harken) unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:1, 2). But we are unclean as Christians, even though we daily feed on the Word of God, which is "sweeter than honey and the honeycomb" (Ps. 19:10), unless we obey another interrogative injunction uttered by the great prophet, "Is not this the fast that I have chosen * * *? to deal thy bread to the hungry, and that thou bringest the poor that is cast out to thy house" (Isa. 58:7), because from the Hebrew verb-root "divide the hoof," we have "break

bread." Therefore we are unclean, likewise, if we attempt "to break bread" spiritually without first "chewing the cud" of God's Word.

Unclean are the children of God,
 When the cud of His Word is unchewed;
 Unclean are the saints who fail to divide
 Rich portions of heavenly food.
 In spirit the saints "chew the cud"
 When the Scriptures well nourish the heart;
 The "hoof" they "divide" when others receive
 Of their fatness and sweetness a part.

Christians have no right to accept or reject any doctrine until they have "ruminated" (meditated or pondered) on it. A Jewish brother once observed to me, "I enjoy the peaceful and restful atmosphere of the Christian church." I replied, "The atmosphere you enjoy is no more the real peace and rest of Christian faith than the atmosphere of the kitchen on Thanksgiving Day is the real Thanksgiving dinner." We are commanded "to taste and see that the Lord is good" (Ps. 34:8).

The most unclean beast in Ishael is the pig (Chazir: swine, hog), which is from the Hebrew verb-root, "to return," as pigs do to their wallowing. From cognate Eastern languages we get from the same root "to be enclosed," "little-eyed," as pigs are from constantly looking down and being cooped up in a pen. Scripture students, too, who are "enclosed" in their own pet doctrines and keep "returning" to them become "little-eyed" to the pet doctrines of other Christians, and are generally "hoggish" in their spiritual dispositions and judgments. It is an axiom of teaching that we are apt to be right in what we study deeply and affirm; we are apt to be wrong in what we do not study and deny. "Prove all things; hold fast to that which is good" (1 Thess. 5:21) is the scriptural command.

Chazir is an Eastern word
 For hog and little eyes,—
 Related to religious men
 Whose outlook is unwise:

So very narrow, obstinate,
Some Scripture students are,
That with the pigs in Palestine
We like them best afar.

Sectarianism is the logical result of refusing to accept and declare "all the counsel of God" (Acts 20:27).

The popish spirit errs,—presumes
On God's prerogatives,
And by its creed, "Infallible,"
Still arrogantly lives.
Its rigid rule of iron and brass,
Dissimulating love,
Comes always from a throne below,
Not from God's throne above.

Defenders of God's changeless Word,
From A to Z, displease
The Romish popes, sectarian popes,
And popes of all degrees.
Yet popes,—the big and little popes,
Of churches great and small,
Discern not in full Gospel light
Their own prophetic fall.

Oft little popes of little sects
Outpope the popes of Rome,
And prove the glad prophetic Word
That Christ Himself must come
To end the rule of all the popes
And all the kings untrue,
Ere God throughout this sin-cursed world
Can Eden's joy renew.

CHAPTER II.

HEBREW VERB-ROOTS AND THE
HOLY TRINITY

Two triangles interlocking
 On King David's crown and shield,
 God Triune o'er man tripartite,
 Truth and mercy have revealed.

God the Father, Son and Spirit,
 On the first triangle shown,
 Shield our spirit, soul and body,
 When we live for Truth alone.

Not on fields of open conflict
 Is the war of Zion won,
 But in battles of the conscience,
 Led by David's greater Son.

For His death brought life immortal,
 As Jehovah taught of old,
 In the Law, the psalms and prophets,
 And in Newer Books of gold.

Christ, in His great intercessory prayer, besought God, the Father, to sanctify His disciples through the truth, and then declared "Thy word is truth" (John 17:17). Likewise, He gave the promise, "When He, the Spirit of truth, is come, He will guide you into all truth" (John 16:13). Sectarian truth may be Bible truth, but it never includes *all truth*. It is inconceivable that Almighty God, in dealing with the eternal destiny of mankind, should be less minutely careful in His instructions than man himself is in the ordinary affairs of life. Railroad conductors have to time their watches correctly to a second; druggists are compelled to dispense poison to a drop; bank clerks must balance their books to a cent; legislative acts must be printed correctly to a comma; certain scales must be adjusted so accurately that a hair will turn the balance;

and those who love the Son of David and are striving faithfully to serve Him believe, as He declared, that “one jot or one tittle (the smallest Hebrew word and its smallest hook) shall in nowise pass from the law till all be fulfilled” (Matt. 5:18); and, in the words of Isaiah, “The grass withereth, the flower fadeth; but the word of our God shall stand forever” (Isa. 40:8).

Nouns in the Hebrew are derived from verb-roots; and these verb-roots when they can be traced reveal the working of the Divine mind to the qualified Bible student when he studies carefully the names of men, cities, circumstances, etc., in the Old Testament, for everything recorded therein was written by holy men of old by “inspiration of God” (2 Tim. 3:16). The following names, given in a free translation for the sake of readability, illustrate this truth: Abraham, thus called as “the father of a great multitude,” “crossed over from the east to the west side of the Euphrates, and became a Hebrew, in accordance with the word’s root meaning. We become “Hebrews” spiritually when we “cross over” from the devil’s to the Lord’s territory. Sarah (queen or princess), who was to become the mother of princes, “laughed” unbelievingly when she heard that she was to have a child in her old age. At the birth of Isaac (laughter) she said, “God has made me to laugh, so that all that hear will laugh with me” (Gen. 18:12; 21:6).

When Sarah’s laugh Jehovah heard,
He unbelief reproved;
At Isaac’s birth the Lord her heart
To holy laughter moved.
Now Isaac’s sons in unbelief
Laugh at Messiah’s birth;
But when they hail Him Saviour-King,
They laugh with Sarah’s mirth.

Jacob (meaning “supplanter”), struggled all night with a man (Christ before His incarnation) at Peniel (God’s face), and surrendering to Him in true conversion received a new name, Israel (prince or ruler with God). We, too, become

Israelites spiritually when we surrender truly to God at conversion. The name Jew is from the verb-root "to praise;" and every one who "praises" God from the heart is a Jew spiritually (Rom. 2:28, 29). Jerusalem (city of peace) awaits in conflict the return of Messiah (Christ), "the anointed" as the Prince of Peace, who was born at Bethlehem (house of bread), and is spiritually the Bread of Life; a priest after the order of Melchizedek (king of righteousness). Moses (drawn from the water) confirmed in after life the Divine intervention in his miraculous preservation. Aaron (illuminated, enlightened) the priestly leader of God's people in holy worship; Joshua (Jesus, Saviour), who led the Israelites over the Jordan (flowing down) into the Promised Land; and innumerable other names illustrate the value of a knowledge of Hebrew verb-roots to a correct interpretation of the ancient scriptures.

The voice of God at the baptism of Jesus proclaimed, "This is my beloved (Hebrew: David) Son" (Matt. 3:17), to confirm the scripture, "I will raise up to David a righteous branch . . . and this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**" (Yhwh Tsidkenu: Jer. 23:5, 6). And the two chief prophecies concerning the birth of Christ are most illuminating in the light of ancient Jewish customs and Hebrew verb-roots: "Unto us a child is born (circumcision); unto us a son is given (son of the law or confirmation); and the government shall be on his shoulder" (marriage, when the bridegroom unveils the bride and throws the veil over his shoulder as a symbol of authority: Isa: 9:5, 6); "The Lord Himself shall give you a sign; Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel (God with us: Isa. 7:14). The Hebrew word here used for sign is Aleph, Vau (and) Tau (Greek: Alpha and Omega); and the word used for "the virgin" is Ha-Almah (to be concealed). This Hebrew word Ha-Almah is used only seven times in the Old Testament, and is not once mentioned in association with a married woman. It is applied to Rebekah previous to her marriage to Isaac (Gen. 24:43), and to Miriam (Ex. 2:8), the sister of Moses, when as a young girl

living in her mother's home she watched the cradle of bul-rushes.

After Almighty God (El Shaddai) had renewed His covenant with Abram and revealed to Him that he would be the "father of many nations . . . and kings" (Gen. 17:1-8), his name was changed to Abraham, and Sarai, his wife's name, was changed to Sarah (v. 15). The Hebrew letter "h" is twice used in the Name of the Lord (YHWH) and is an aspirate (breathing). The Hebrew word for spirit (RUACH) is from the verb-root "to breathe" or "air in motion;" consequently, it must have been the Holy Breath (Spirit) of the "Nourisher or Strength Giver" who enabled our mother Sarah in her old age, through natural generation by Abraham, to conceive and bear Isaac, the heir of the above mentioned promise. And the same Holy Spirit of God even in a higher degree of "favor" came upon the body of the Blessed Virgin Mary, and "the power of the Highest" overshadowed (Luke 1:35) her and she conceived and became the mother of Jesus, the only begotten Son of God (Luke 1:26-38). The supernatural birth of Jesus, *as the sin-offering*, was imperatively essential to the integrity of the Holy Scriptures: Every son of Adam born in natural generation is a sinner, and needs the Sin Offering, even as King David declared, "In sin did my mother conceive me" (Ps. 51:5).

The rabbis taught that it was "a life for a life," namely, we forfeit our eternal life because of sin, and the Lord God promised that He would restore to us eternal life if we offered another life absolutely free from impurity, blemish and deformity. So, the children of God from the cradle of the race brought "clean" animals and birds, and placing their hands on the head of each innocent sacrifice penitentially confessed their sins, and then to acknowledge that they deserved death, they shed the blood of these animals and birds, exactly as the Lord declared to Moses, "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for your souls" (Lev. 17:11).

But "it is not possible that the blood of bulls and goats

could take away sins" (Heb. 10:4) and they only atoned (Hebrew: covered) the sins until the Spotless Son of God, to whom all these sacrifices pointed, shed His blood for the remission of the sins of Adam's fallen race. We must believe that Jesus is Lord (the Self-Existent One); Jesus (Savior) Christ (Anointed: Phophet, Priest and King) to have intelligent and joyful assurance of eternal salvation (Luke 2:11; Act 2:36; 16:31); "for there is none other name given under heaven among men whereby we must be saved" (Acts 4:12).

From the verb-root Lord (YHWH) "the Self-Existent One," we derive the past, present and future tenses of the verb "to be," who is the Eternal "I AM" (Ex. 3:14) and throughout the ages has progressively revealed Himself as the Triune God and the merciful Redeemer of mankind.

The doctrine of the triunity of the Godhead as taught by the Christian Church is identical with the faith of ancient Israel, and this is confirmed unconsciously by orthodox Jews of today, who universally acknowledge belief in our Heavenly Father (Avinu-ba-Shomayim); Christ (Mesheach to come); and the Holy Spirit (Ruach-ha-Kodesh). The Hebrew word Echad (one), used in the scripture, "Hear O Israel, the Lord our God (Triune Elohim) is one Lord" (Deut. 6:4), and in other Old Testament texts always denotes duality or plurality in unity; Yacheed (only) expresses absolute unity in the Hebrew.

Nowhere have we clearer evidence of the triunity of the Godhead than in the first verse of Genesis. Here we find the singular pronoun Bara (He created) linked with the plural noun Elohim (God in plural); and the grammatical sign Aleph, Tau (Greek: Alpha Omega), the Paschal sign in Israel, twice used to indicate that the Bible was written primarily to reveal Him who is "the first and the last, the beginning and ending" of all Holy Scripture.

The same truth is presented in an *acrostic form in the

*Acrostics: Compositions, usually rhythmical, in which certain letters (generally the first or last of each rhyme) taken consecutively, form a name, phrase, or sentence. Several instances of alphabetical acrostics occur in the Hebrew Bible. * * * The first verse of Psalm

119th Psalm, the "Golden Alphabet." It contains one hundred and seventy-six verses, divided alphabetically into twenty-two sections of eight verses each, commencing with Aleph and ending with Tau. These eight separate verses in each section commence in the Hebrew with the same letter, and the psalm viewed prophetically refers to Him who "in the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Viewed acrostically, also, the initial letters, in Hebrew, of the first word and the whole of the second word (Hebrew) in the first chapter of Genesis, each containing three identical letters, clearly portray the Holy Trinity; Ben (Son); Ruach (Spirit); El (God). And the three most honoured Jewish national symbols are pronounced exemplifications of the Holy Trinity, namely, (1) the two interlocking triangles on Judah's flag (the Shield of David), representing Father, Son, and Holy Spirit, and protecting the spirit, soul and body of man; (2) the casing (Muzuzah) containing passage of scripture placed on orthodox Jewish door posts and stamped with the initial letter of the Hebrew word Almighty (Shin), three upright strokes joined together; and (3) the three cakes of unleavened bread on the Jewish Paschal table.

The Holy of Holies, the most sacred spot in Israel's worship, a cube; the Divine ascription, "Holy, Holy, Holy" (Isa. 6:3), acknowledged by orthodox Jews even unto this day to be the triplicated name of the Deity; and the Levitical blessing, "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26), are additional ancient testimonies that Christian teaching concerning the triunity of the Godhead is scriptural and incontrovertible.

92 is an acrostic on the name of Moses. * * * The alphabetical acrostics of the Bible are confined to the Psalms, Proverbs and Lamentations (some incomplete). They include Psalms 9-10; 25; 34; 37; 119; 145; Proverbs 31:10-31; Lamentations 1-4 are alphabetical; Chapter 3 is a triple acrostic (Jewish Encyclopedia, Vol. 1, page 171).

FAITH IN CHRIST

Christ sheds delight around the Jewish heart
That daily drifts in sympathies apart
From friends long-loved and kindred ever dear,
Because it has in simple faith drawn near
Unto His love, which prophets long-foretold
Enriches more than priceless mines of gold;
For His self-sacrifice, in truth and grace,
The crimson stains of sinfulness efface.
He is the Source whence love's pure fountains flow,—
The great First Cause of all true joy below,
And, though unseen, is ever near to bless
All who believe in childlike artlessness:
Lips touched by love alone can gladly tell
Of grace and truth which in Messiah dwell!
Faith in the Christ makes war on roots of wrong,
As in His power our purposes grow strong;
And sheds abroad affection's warmest rays
To woo the weary into restful ways.
It prayerfully upon the sea of life
Goes forth amid the fiercest gales of strife,
To rescue those who sink 'neath waves of care,
Or drift toward the vortex of despair.
Faith purifies the motives of the mind,
Leaves worldliness forever far behind,
Reveals humility's supreme repose,
Withholds revenge when enemies oppose,
Restores the penitent to peace and joy
With all the patience meekness should employ,
Gives needful strength all hardness to endure,
Alike in sorrow and temptation's hour,
Bids charity a life-long course pursue
And tinges hope with radiance ever new.
Faith cheers the path wherein our steps are led;
Trusts God, the Father, for our daily bread;
Proclaims that God, the Son, redeems from sin,
Routing the devil from the heart within;
Believes that God, the Spirit, from above
Has come to comfort with the light of love;
Beholds the second coming of our Lord,
Sinners and saints to punish or reward;
Sees Jew and Gentile in pure worship one,
And universal brotherhood begun.
Oh for a perfect faith to fully know
The grace and truth Christ Jesus can bestow!

CHAPTER III.

CHRIST AND THE IMMEMORIAL BLOOD
COVENANT

On one occasion the author was conversing with a Jewish rabbi on the Christian faith and quoted the four verses in Isaiah 63:7-10, wherein the Lord, the angel of His presence (Christ), and the Holy Spirit are mentioned. The rabbi excused himself, went into an inner room, returned with a book containing about seventy-five pages, and said, "It requires this book to explain the four verses you quoted." "Brother," I replied, "that is like taking a piece of gold and wrapping it in a bale of linen; you lose your gold and are embarrassed with a superabundance of untidy linen." Truly, the chief reason why our Hebrew friends fail to recognize Jesus as Israel's Messiah is found in their undue exaltation of the Jewish commentaries above the Word of God, and their failure to study the New Testament. Orthodox rabbis declare "the Word of God is like water; the Mishna is like wine; and the Gammara is like spiced wine." The Mishna and Gammara together make the Talmud.

Christendom, too, puts far too often the words of men above the Word of God and does not clearly recognize that Moses is the common school, the prophets the high school, and the New Testament the college of Christian faith, and the failure of theologians to measure their doctrines by the yard stick of Israel's God-given national customs is responsible for much of the sectarian confusion in the Church. Christ referred to the Old Testament when He said, "Search the Scriptures" (John 5:39), and He declared, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). When He met the doubting disciples on the way to Emmaus, after His resurrection, He said, "O fools, and slow of heart to believe *all* that the prophets have spoken: Ought not Christ to have

suffered these things, and to enter into His glory? And beginning at Moses and *all* the prophets, he expounded unto them in *all* the scriptures the things concerning himself (Luke 24:25-27).

After the fall of Adam God gave the promise that "the seed of the woman should bruise the serpent's head" (Gen. 3:15). We trace this seed through the line of Seth, Shem, Abraham, Isaac, Jacob, Judah, David and, in unbroken prophetic descent, to the Blessed Virgin Mary (Miriam), to whom Gabriel, one of the guardian angels of Israel, whose name is mentioned even now in Judah's nightly prayers, announced "Thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus (Joshua). He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end" (Luke 1:31-33).

The place of His birth was predicted: "But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting" (Micah 5:2); the time of His birth and death foretold: "Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined" (Dan. 9:25, 26). Several references to his crucifixion are made in Psalm twenty-two; His incarnation is mentioned in Psa. 2:7, 12; Jer. 23:5, 6; prophecies of His resurrection are given in Psa. 16:10; Job 19:25; and practically every incident in his life is predicted in broad outline in the fifty-third chapter of Isaiah:

“Who hath believed our report? and to whom is the arm of the Lord revealed?

“For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him, he was despised, and we esteemed him not.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

“But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

“And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was* any deceit in his mouth.

“Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

“He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

“Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with

the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

Our Jewish friends unfortunately do not read the New Testament or study the prophecies in the Old Testament concerning the first coming of Christ, as the suffering Messiah. They center their hopes on the predictions referring to His appearing as the triumphant King of Israel. Some of the most orthodox Jews, impressed by the fulfillment of prophecy by Jesus Christ, but not willing to acknowledge His miraculous birth, declare that He must be “Messiah ben Joseph” whom God has raised up to save the Gentiles; and that Messiah ben David, who will save Israel, has yet to appear. An unbiased study of the solemn question clearly proves that there are two distinct lines of prophecy in the Old Testament referring to two separate appearances on earth of the one true Messiah, who had first to come in humility and ride through Jerusalem on an ass, previous to His death (Zech. 9:9) for the salvation of all men, and then return on the “White Horse” of victory to take His seat on the throne of His father David at Jerusalem to reign throughout the glorious millennial age as the King of kings and the Lord of lords” (Rev. 19:11-16). If our orthodox Jewish people would only overcome their superstitious belief that it is a sacrilegious act to read the New Testament, it would be comparatively easy to prove to them that its teaching is in exact accord with their own scriptures concerning the coming of Messiah and God’s faithfulness to the ancient covenants.

Every agreement among the ancients had the binding force of an oath, and it was considered by them a sacrilegious act to break a covenant, justifying the death penalty and the forfeiture of all earthly possessions. The Lord of old said of Israel “Surely they are my people, children that will not lie” (Isa. 63:9). Lying is the most common of the Jewish vices today, and it is but little the less common among the Gentiles in its various ramifications. What would happen in Christendom, if the same swift punishment that overtook Ananias and Sapphira for lying were meted out to Church members now?

A lie a Christian labels "white,"
God's loyal sons confess,
Is blacker than the blackest lie
Of men of worldliness.

Yet souls immersed in blackest lies
Than snow may whiter be,
If they will bathe in Christ's pure blood
And walk in liberty.

The scriptures declare that Jehovah made various covenants with individuals, families and nations, some conditional, others unconditional. Signs were given to indicate the perpetuity of the covenants, and our hearts are gladdened even until today by the rainbow, the token of God's faithfulness to the Noahic covenant that the waters shall no more become a flood to destroy all flesh. The Abrahamic covenant, too, is an unconditional one, made with an oath to indicate a long delay in fulfillment, and the Hebraic sign of circumcision is a constant reminder to Israelites that the Lord will not fail to give them the Promised Land, from the Nile to the Euphrates, at His appointed time.

But there is one covenant that transcends every other in sacredness and binding force, even that of the milk covenant which binds children of a common parentage to one another, namely, the blood covenant, whose immemorial record is still attested to by savage tribes in Australia and Africa, and confirmed perpetually by the Jews and the Japhetic nations of Asia and Europe. It is common knowledge in missionary circles that Stanley found it impossible to advance successfully in his search for Livingston until he had signed the blood covenant with certain powerful African kings that mutually obligated the contracting parties to place all their possessions, even life itself, at the service of the other if circumstances required. In its purely human aspect the covenant made by Jonathan with David reached the acme of devotion to love and duty (I Sam. 18:1-7).

Jehovah declared that He would "make a new covenant with the house of Israel and the house of Judah" (Jer. 31:31; Heb. 8:8). The word translated "make" reads "cut"

in the Hebrew and confirms the ancient method of entering into a covenant with the Almighty, namely, by the shedding of blood, without which there is no forgiveness of sin and, therefore, no possibility of communion between a holy God and a sinful man. Israel's blessings under the Mosaic covenant were temporal, primarily, namely, wells our fathers had not digged, houses they had not builded, olive trees they had not planted (Deut. 6:11). Under the new covenant Christ in His own blood purchased for us an eternal inheritance and provided for us unspeakable spiritual blessings (Heb. 9:11-15). Under this covenant He puts all His powers and possessions at our disposal; but our lack of knowledge, unbelief and disobedience limit the blessings He is willing to bestow on His blood-brothers, even in earthly life. Every Christian, too, is bound in duty to hold his life and possessions at the service of every other Christian who is striving to be loyal to the obligations of the eternal blood covenant: "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whosoever has this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:16, 17).

The brotherhood tie is strong in Jewry, and at no season is the joy of national fellowship in stronger evidence than at the Passover feast, when the father is expected to stand on the steps of his home and cry aloud, "If anyone be hungry let him enter and partake of the bread of affliction, which our fathers ate in Egypt." Hospitality abounds in orthodox Jewry on the Sabbath and festal days; and, in this virtue, the average Christian has much to learn of the orthodox Jew, even though the exception proves that no class of men is so loving, gentle, self-sacrificing and unstintingly kind as true Christians of every nationality.

Kind faces in a vision rise,
Gentile and Jewish saints I see,
Who meet in love and fraternize
Beneath the Branch of David's Tree.

In peace the Gentile and the Jew
 Assemble in a happy throng,
 Where faces beam with friendship true,
 And goodwill is the only song.

And as they sing the winsome lay
 Old walls of hatred crumble down,
 And prejudices melt away
 Beneath the Branch of Great Renown.

And sweetest buds of purest love
 Bloom forth upon the face of all,
 While from their lips and eyes above
 The fragrant leaves of kindness fall.

CHRIST'S TRIUMPHANT ENTRANCE INTO JERUSALEM

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; He is just, having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zec. 9:9).

(After a celebrated Palm Sunday picture)
 Ho! beauty of beauties! Lo! children palm waving
 And singing hosannah to David's great Son,
 Whilst strewing the roadway with roses of Sharon
 In innocent love which Messiah has won;
 And the joys of His Kingdom the children unfold
 As they march through the streets of Jerusalem old.

Majestic and noble, Christ rideth in triumph,
 His right hand uplifted to bless and retain
 Their jubilant love,—whilst His pallor denoteth
 He sees on yon mountain the Cross and its pain.
 But the joys of His Kingdom Judeans behold
 As they stand on the streets of Jerusalem old.

Fair Martha and Mary, true daughters of Zion,
 Rejoice in the scene Israel's high priest beside,
 And John gently leadeth the ass which Messiah
 In Moses-like meekness electeth to ride;
 And the joys of His Kingdom the Levites unfold
 As they march through the streets of Jerusalem old.

Bold Peter, gray-headed, is nigh to the Master,
 And Grecians and Romans their homage proclaim,
 Whilst a suffering child, held aloft by its father,
 Appealeth for healing with faith in His Name:
 So the joys of His Kingdom the Gentiles behold
 As they stand on the streets of Jerusalem old.

Three doves, as a symbol of Trinity, flying
 Above the gay welcome of honor and mirth,
 Foreshadow the worship when Christ in His glory
 Returns as the Lord of all lords to the earth.
 And the joys of His Kingdom the world will behold
 When He rides His "White Horse" through Jerusalem old.

LONELY IN THE MIDST OF JOY.

Lonely in the midst of joy,—
 Lonely, yes! Ah lonely!
 Birds have mates in nest and tree,
 Happy with one only.

Sweetly sing, true mate to mate,
 On this Easter morning:
 Home, sweet home, awakes to life
 In its spring adorning!

When on earth the Son of Man
 Lonely was: Ah lonely!
 But to strangers He was kind,
 Not to kindred only!

When ye sing on holy morns
 Of the home in glory,
 Christian, sometimes resurrect
 This true Easter story:

Lonely in the midst of joy,—
 Lonely, yes! Ah lonely!
 Jesus was to strangers kind,
 Not to kindred only!

CHAPTER IV.

CHRISTIAN SYMBOLISM IN THE JEWISH PASSEOVER

The annual celebration of the Passover, or, more correctly today, the Feast of Unleavened Bread, keeps alive in Jewry the memory of the immemorial Blood Covenant, even though no Paschal lamb has been slain by our people since the destruction of the Temple by Titus; and the universal knowledge of this Covenant is supplemented by one word common to all nations, "Amen." Orthodox Jews make an acrostic of this Hebrew word and repeat it when they read the passage of scripture most sacred to them, (Deut. 6:4-12): El (God), Melec (King), Naamon (Faithful). And the One who by His holy life and sacrificial death established the eternal Blood Covenant between our Triune God and man, is Himself God Incarnate, the Faithful King, our true Paschal Lamb, the Eternal "Amen" (Rev. 3:14).

The sons of the patriarchs had forfeited their Sabbath rest and were slaves in Egypt. Before redemption the sacrificial blood must be offered, and for four days the Paschal lamb was in each home, typical of the four thousand years from creation that Christ was in His Father's home before His incarnation. An Israelitish legend declares that in one home in Egypt the eldest child was ill and enquired whether the lamb had been slain and the blood sprinkled. Affirmative replies were given; but the child was anxious and asked to see the blood. The father took the child in his arms, went outside the door and discovered no blood thereon. The duty had been neglected by the one to whom he had unwisely assigned it; and he himself was responsible for the death-peril of his firstborn. The Apostle probably refers to this circumstance when he asks, "How shall we escape if we neglect so great salvation" (Heb. 2:3). The meatless shank bone of a lamb seen today on Jewish Paschal tables is an object lesson of

Judah's spiritual poverty; it points nevertheless to the universal Paschal Lamb whose precious blood gives us the assurance of eternal salvation.

The search for leaven in orthodox Jewish homes is most minute by housewives and maids; but the father is expected to make a final search with a candle and to pronounce a curse on any portion overlooked, and thus make it "null and void." "Leaven" is an acknowledged rabbinic type of sin; and to enforce the need of a rigid self-examination, the Lord declared that He would "search Jerusalem with candles" (Zeph. 1:12); and He gives us the blessed assurance that in the Jerusalem Above we shall need no "candle or light of the sun" (Rev. 22:5). Apostolic antitypical teaching proclaims that "Christ our passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5:7, 8). The white-linen setting of the feast is typical of righteousness, and the craving of honest-hearted worshippers for absolute purity. On the weekly Sabbath and on every festal day in loyal homes of orthodox Jewry, a white linen table cloth replaces the ordinary one and remains on the table until the conclusion of the sacred season. This, too, is New Testament teaching (Rev. 19:18), as an emblem of righteousness.

The hyssop (parsley), the most humble of all the plants in Israel (1 King 4:33), which was used to sprinkle the blood on the doorposts in Egypt, typifies meekness, and reminds us of the words of Christ, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Salt and water on the table probably represent tears shed, first by the Israelites and later by the Egyptians before the Exodus, and aptly prefigure the eternal "wailing and gnashing of teeth" (Matt 13:42) by all who reject God's mercy on earth. Horse-radish typifies bitter bondage and is eaten annually because "it is the duty of every Israelite to feel as though he had been personally in Egypt." It is a beneficial

reminder, too, to Christians of past remorseful servitude to sin and Satan of their forefathers or themselves.

Almonds, mixed with dates and apples, recall the "bricks made without straw" in Egypt, and typify hope sustained under most adverse circumstances, a conspicuous Jewish characteristic, and a cardinal virtue of true Christians; and, as the fruit of the first tree that blossoms in the Palestinian springtime, the almonds point to resurrection.

"Washing of hands" at the commencement of the feast is a symbol to the Christian of the purifying influence of Bible study, a truth not valued in Jewry today, because the rabbis have made the Word of God of none effect through their vain traditions, as Christ declared (Mark 7:13). An egg represents the ancient daily offerings.

Christians often misunderstand New Testament references to the feast, not knowing that the Jewish Passover is divided into three parts, i. e., the reading of the story before the supper, the supper itself, and the grace after supper. At every table a vacant seat and a cup of wine are left for Elijah (Mal. 4:5, 6), and the youngest boy opens the door in the hope that he will appear to announce Messiah's coming. This seat Christ probably took when He instituted "The Lord's Supper," at the saying of grace after eating the Paschal lamb.

On the table there are three thick cakes of unleavened bread,—some say they represent Abraham, Isaac and Jacob, or Jehovah, the Priest, and the people. Hebrew Christians believe they represent the Holy Trinity,—Father, Son, and Holy Spirit, because the *middle* cake is broken in two at the commencement of the feast, then secreted between the pillows or in the pillow case, and partaken of after supper by all present. It was this piece of unleavened bread which Christ took when He said, "This is my body which is given for you," (Luke 22:19) and truly it represents His body, broken on the Cross, then hidden in the clean tomb, and resurrected later for us as "The Bread of Life."

At the ancient Paschal supper a small portion of the lamb was the last morsel of food eaten, known as the "Afikomen"

(after meal). Today the last morsel eaten by the Jews is this very portion of unleavened bread, referred to above, which Christ took when He instructed His disciples, "This do in remembrance of Me." Many orthodox Jews account the "Afikomen" a sustainer of life and a protection against the "evil eye," and therefore carry around a part throughout the year in their prayer scarfs (Jewish Enc., Vol. I, page 224). The cup of wine beside the vacant seat represents the cup which Christ took when He said, "Drink ye all of it: for this is My blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:27, 28). Judah at the feast confirms unknowingly all that the Christians teach at its anti-typical fulfillment.

The good child asks the question at the feast, "Why do we do these things?" (Ex. 12.26), and receives answer, "Because of what the Lord did for us when He brought us forth with a mighty hand and outstretched arm from the house of bondage." The wicked child asks, "why do *you* do these things?" and receives answer, "Because of what the Lord did for me—for me and not for him; for he would not have been judged worthy of redemption from Egypt." All present are supposed to say, "This year we take it here, but next year we hope to partake of it in the land of Palestine," an insincere expression by the vast majority of Jews in western lands, even like to the insincerity of myriads of Christians when at the Lord's Supper they "show forth His death until His Coming again," and have no desire for His speedy Advent. The Hallel (Psalms 113-118) and the "Great Hallel" (Psalm 136) are read, and the "Seder" Service ends in Jewry with the singing of symbol songs, the favorite in the form of a "House that Jack Built" nursery rhyme, the last clause reading as follows: "Then came the Holy One—blessed be He—and slaughtered the Angel of Death, who slaughtered the butcher, who slaughtered the ox, who drank up the water, which quenched the fire, that burnt the stick, which beat the dog, that bit the cat, that ate the kid, which my father bought for two zuzim. One only kid, one only kid!"

The song quoted from is Judah's endorsement, in

veiled language, of Daniel's prophetic interpretation of Nebuchadnezzar's dream (Dan. 2:36-45) although its full, clear application is not understood by the most pious and learned Jews who reject Christ. The following is their interpretation: Our Father in Heaven bought the Kid Israel with the blood of circumcision and the blood of the Passover (or through Moses and Aaron). The Kid was swallowed by the Cat Egypt. Egypt was conquered by Babylon (the Dog); both (Egypt and Babylon) by the Medes and Persians (the Stick); these by the fiery Alexander; Alexander's empire by Rome, which, like water, overspread the whole world; Rome, as mistress of Palestine, was suppressed by the Ox, the Saracens. Possibly the Butcher may stand for the Crusaders, and the Angel of Death for the Turks, now ruling in Palestine, and, finally, the Most Holy for the principle of Eternal Justice, to vindicate Israel, the only Kid of the allegory." (From two authorities based on older records).

The Paschal lamb was chosen for examination in Israel, "a lamb for an house," on the tenth of Nisan, kept until the fourteenth, and killed in the evening. In exact fulfillment of the type, Christ entered Jerusalem triumphantly on Sunday, the tenth of Nisan, as was prophesied by Zechariah, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). For four days, from Sunday till *Thursday the fourteenth of Nisan (Ex. 12.3-6), when

*Is it not against Scripture, reason and arithmetic to insist that Christ was crucified on Friday? He entered Jerusalem, on Sunday, Nisan the 10th (Monday the 11th, Tuesday the 12th), and celebrated the Paschal feast after sunset of Wednesday, the 13th, the beginning of Thursday, the 14th, and He was crucified on the same Thursday, the 14th of Nisan, the day the Paschal lambs were annually killed in Israel. We must remember distinctly that the Jewish day begins and ends at sunset, and that the Paschal lambs, although they were slain on the 14th of Nisan, were not eaten until *after sunset* of the 15th. The *preparation* for the Feast now, as then, is on the 14th, but the festal celebration does not commence until after the sunset that begins the 15th, as can be proved by any present-day Jewish

He ate the Passover after Sunset, and was crucified before the Sunset which began the next day, the fifteenth of Nisan, Jesus, our Eternal Paschal Lamb, was in Jerusalem for examination, and right meekly did He submit to and pass every test: The Jewish populace, to whom He was well known, first acclaim Him with joy, crying, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest" (Matt. 21:9). His Jewish apostles, who had been His constant companions for three years, unquestionably acknowledged Him as Lord (Matt. 26:22), at the Last Supper after He had declared that one would betray Him. Judas himself, after the betrayal, said, "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4). Pilate's wife sent to him a message, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him" (Matt. 27:19); Pilate, after he had cowardly delivered Jesus to His enemies, declared, "I am innocent of the blood of this just person" (Matt. 27:24); and the Centurion, and other Gentiles at the Cross, after they had observed His Lamb-like attitude to His enemies, and the miracles wrought after His crucifixion, greatly fearing, said, "Truly this was the Son of God" (Matt. 27:54).

But the supreme test had yet to come: Friends and enemies had unitedly declared that His outward life was free from

calendar. Acceptance of this explanation harmonizes Scripture, and proves arithmetically that Christ was three days and three nights in the grave, namely, part of a day (Thursday); night and day (Friday); night and day (Saturday); and part of a night (Sunday). According to Jewish reckoning, a part of anything represents the whole. In any case, the 14th of Nisan would not fall on Friday in successive years. If lunar time reckoning were kept in the Church now, as it was until the Council of Nicea (A. D. 325), when the date of Easter was changed, the religious festivals of Jews and Christians would continue to coincide as to days and dates. The "Sabbath" referred to (Luke 23:56) is evidently the first day of the feast of unleavened bread, whereon the Israelites were commanded to "do no servile work" (Lev. 23:6,7). Every "rest" day is a "Sabbath" in Israel, whether it be spiritual or physical; the words are from the same Hebrew verb-root.

blemish; no one but Almighty God could pronounce Him, as the Son of David, free from inward taint of sin. This glorious pronouncement was made three days later, on the anniversary of the day when Noah's ark rested on Mt. Ararat (Gen. 8:4) and on the anniversary of Israel's "Sabbath of the Song" (Ex. 15:1-21), when "the angel of the Lord" announced to the women at the tomb, "He is risen from the dead" (Matt. 28:7), in fulfillment of the best known Old Testament type of resurrection, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

Other types of resurrection are not infrequent in Scripture: "Jeremiah 4:23, 26, Isaiah 24:1, and Isaiah 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a Divine judgment" (Scofield). At the Word of God (Gen. 1:1-12) it again revolved in order, and arose as Eden (delight), adorned with verdure, fruit and flower, vocal with the song of birds, its waters swarming with fish, and the land a peaceful possession of animals, over whom man reigned supreme in innocence and purity. After the Adamic fall humanity was plunged into wickedness and warfare; animal tameness was turned to ferocity; thorns and thistles disfigured the earth; and the elements of nature, sometimes under the control of fallen angels, were used by the Divine Creator for the discipline and punishment of men.

After the flood the earth arose again from the waters (Gen. 8:4), and the Almighty made a covenant of blessing with our father Noah. The resurrection type under the Abrahamic covenant is associated with the offering up of Isaac, whose father "accounted that God was able to raise him up again, even from the dead; from whence he also received him in a figure" (Heb. 11:19). Under the Mosaic covenant several additional types are given: Israel passing through the cloud of the Red Sea (1 Cor. 10:1,2); the letting free of the living bird dipped in the blood of the bird that was killed (Lev. 14:4-7); and the offering of the first fruits of the several Palestinian harvests (Lev. 23:10, 17, 39), all prefigure

in resurrection type the One "Who was delivered for our offenses and raised again for our justification" (Rom. 4:25). For, as St. Paul wrote, "If Christ be not risen then is our preaching vain, and your faith is also vain: But now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. 15:14, 20). His resurrection was as imperative as was His crucifixion; and no penitent son of Israel, who acknowledges the necessity of His sacrificial death, is staggered by the supreme miracle, which gives the hope of a joyful resurrection to Jews and Gentiles who in faith and meekness believe this blessed truth.

In the year 1917, solar and lunar time coincided,—the first day of the Jewish Passover fell on Good Friday, the 14th of Nisan, and Easter Day was the anniversary of Israel's crossing the Red Sea; and on this day the Song (Ex. 15:1-21) is one of the appointed scripture lessons in the Protestant Episcopal Church.

On that particular day the author had the pleasure of passing the evening in a Jewish home and of explaining to the family and guests of his host the close relation of Easter Day to the Jewish "Sabbath of the Song." The next day he wrote the following poem to a child of the family to keep green the memory of a happy experience:

Dear child, the Day on which we met
 Is the most joyous of the year,—
 The self-same Day that Moses led
 Our fathers from Egyptian fear
 Dryshod across the Red Sea bed,
 While Mirian and her maidens danced
 And beat their timbrels loud and long,
 As backward they at Pharaoh glanced
 On Israel's "Sabbath of the Song."

A thousand years and more had passed,
 And Satan in Judea reigned,—
 In bondage holding Judah fast
 And binding her with Roman chains.
 The taxing might of Caesar's land
 Had brought Judea very low;
 But vain Tradition's blacker hand
 Dealt Israel a more deadly blow,—

By adding burdens to the Law
Till all prophetic light was dim,
And holy men in Error's war
Outpoured their grief in prayer and hymn.
They prayed that Rome's oppressive yoke
Might from their native land be raised,
But more that vile Deception's cloak
Should not be worn where God was praised.
Then from the wilderness a Voice
Bade mankind flee the wrath to come,
Which made the pious Jews rejoice
As echoed from our Father's home.
The Voice then told how God's dear Son,
Born of King David's royal line,
Had His redemptive work begun
And would as King-Messiah shine.
The light of God was on his face,
His look was like the peace of heaven,
His life was full of truth and grace,
And God-like power to Him was given.
The poor He loved; the sick, the blind,
He healed with His pure touch and word;
And to the sinful He was kind
When true Contrition's sigh was heard.
The children He with tender care
Attracted to His arms and knee,
Comparing them to heaven fair
In their unconscious purity.
The wicked priests opposed His course;
Self-righteous men misunderstood,
Because He used no human force
To make His own disciples good.
Within their ranks was one most vile
Who kept the money-bag for gain,
And sold Him with a kiss of guile
Ere He on Calvary's Cross was slain.
As God's true Paschal Lamb He died
That we poor sinners might go free,
And three days later hell defied
And conquered to the last degree.

Dear child, we met upon the Day
He rose triumphant from the grave
And scattered Death's dark cloud away
To prove He lives our souls to save.

For Moses conquered Pharaoh's host
 And led our fathers through the sea;
 But He the Victor on Death's coast
 From sin and Satan sets us free.
 And so thy heart in joy uplift
 And hail Him as Messiah true;
 Then tell thy friends of God's great Gift,
 Who lived and died A LOYAL JEW,
 And in New York thou wilt prolong
 The Jewish Sabbath of the Song.

THE JEWISH PASSOVER AND CHRIST OUR PASSOVER

(Please read the song first without its Christian application.)

All leaven from the home is cast,
 The Paschal lamps are lit,
 And children in a festive mood
 Around the table sit;
 For joy and sorrow intertwine
 To-night for Jacob's exiled line.
 O Christian, thou wilt gladly sing
 When Lenten bells till Easter ring!

Set in white, the Paschal feast
 A holy awe awakes,
 As Israel's father, Hebrew-voiced,
 The Exodus relates:
 He blesses first the cup of wine
 Then reads the service line by line.
 Thy faith, O Christian, rest to-night
 Upon this white-robed Paschal rite.

He praises God, and washes hands,
 And breaks the middle cake,—
 Old sorrow's three-fold symbol bread
 Which Israelites partake.
 He then invites Jews in distress
 To come and Israel's hope confess.
 O Gentile! from the wilds of sin
 To home-life Christians call thee in.

Salt and water, tears recall
 Which sprang from sorrows' fount,
 As plague and death in ten degrees
 To Pharaoh's throne-room mount;
 And blows that fell on Israel's back
 Return to Egypt's heart, alack!
 Beware, O Gentile! of the fate
 Of all the sons of Judenhate.

Burnt and bare, a lamb's shank-bone
Recalls the lamb once slain,
But as a bloodless sacrifice
The offering is vain:
No priest a Paschal lamb can slay
While from the Temple courts away!

O Christian, in the Lamb of God,
How great! how sweet is thy reward!

Parsley, hyssop's counterpart,—
Soft moss in Egypt grown,
The sprinkler of the Paschal blood,
As meekness here is shown;
For Israel, though a stiff-necked race,
Will weep before THE LAMB'S kind face.

Be meek, O Christian! kindly bend,
And nevermore a Jew offend.

An egg love's sacrifice denotes
And resurrection life,—
A symbol of the Red Sea crossed
And song displacing strife:
The Promised Land to faith appears,
Where home's delightful prospect cheers.

Thy home, O Christian is on high,
The Resurrection bright-gate by.

Wise and simple sons inquire,
"Why do we do these things?"
Because from Egypt we come forth
Beneath Jehovah's wings.
The wicked son himself excludes
When to God's wonders he alludes.

O Christian! for the Eucharist
Dost thou thy Cross-signed sons enlist?

Abram's call and Jacob' fear,
And Laban's Syrian hate,
And Joseph's sale and servitude
The Liturgies relate;
But through them all love's scarlet thread
Shows Israel by Jehovah led.

Faith-life, O Christian! study well,
For sign-tones in Salvation's bell.

Bitter herbs partaken, too,
 Link Judah with the past;
 But with the wine's inspiring joy
 Old sorrows vanish fast;
 And almonds breathe of hope restored
 With fervent love to God outpoured.

O Christian! hope's strong anchor holds
 When sorrow's gale thy life enfolds.

Supper eaten, grace is sung,
 The broken cake brought up,—
 The symbol-bread God's Manna is,
 His love is in the cup.
 They tell us of the Coming One,
 God's only sinless, Earth-born Son.

This cake, O Christian! Jesus brake;
 The wine's "My Blood," He truly spake.

The vacant chair inspires a child
 To open wide the door,
 For brave Elijah heralding
 The King we should adore:
 Ah! once He came, and will again,
 To empty Judah's cup of pain.

But first, O Christian! thou wilt rise
 To meet the Bridegroom of the skies.

"Next year in Palestine," we say:
 Lord God, so let it be!
 For only in the Holy Land
 Can Israelites be free,—
 Jerusalem, though far away,
 Is loved as in King David's day.

For thee, O Christian! in the air
 God builds Jerusalem the fair.

And in this hope the service ends
 With symbol-songs of joy,
 Which leave the Jew in Gentile lands
 As merry as a boy,—
 A foretaste of the Golden Age
 Revealed on the Haggadah page.

And then, O Christian! thou wilt reign
 With Christ, the Lamb for sinners slain.

CHAPTER V.

THE HOLY SPIRIT IN ISRAEL AND IN THE CHURCH

Christ was not only crucified on the anniversary of the day when the first Paschal lamb was slain in Egypt, Israel's feast of freedom, the birthday of our nation; but He also arose from the dead on the anniversary of the day that our fathers crossed the Red Sea, Israel's Sabbath of the Song and the Christian's Easter Sunday.

The law was given to Moses for the guidance of Israel at Mt. Sinai on the Feast of Pentecost, and on the first Christian Pentecost the Holy Spirit was poured out upon the Church at Jerusalem for her guidance into all truth.

Immediately before the Feast of Pentecost (Revelation) the elders in Israel went through the wheatfields and attached red and white ribbons, symbolizing sin and salvation, to the ears which had ripened most rapidly. These were gathered and offered in thanksgiving to God on the first day of the feast in the form of two wave loaves (Lev. 23:17).

Christ, in like manner, went through the spiritual wheat fields of Jewry and attached *metaphorically* red and white ribbons to those in Israel who had ripened most rapidly for the resurrection harvest, three thousand of whom were sealed by the Holy Spirit on the first Christian Pentecost, against the day of redemption (Acts 2:41).

Between Pentecost and the Feast of Tabernacles, the feast of gladness, Israel gathered from the harvest fields what was needed for immediate use, until the annual Thanksgiving day, when the entire harvest was gathered safely in. The Holy Spirit, likewise, from the day of Pentecost, has been selecting from the spiritual harvest fields of the world a people for Christ's name from the Gentiles and a remnant, according to the election of grace, from among the Jews (Acts 15:14-17; Rom. 11:5, 25-27).

When the anti-typical feast of Tabernacles is fulfilled, all the Gentiles and all Israel who are spared in the Great Tribulation will celebrate the greatest Feast of Gladness the world has known (Zech. 14:16). This will come at the beginning of the millennial spiritual harvest, when Christ returns to the Mount of Olives and begins His universal reign of righteousness and peace on earth.

Thus it follows, as everything in Israel's worship was patterned on the heavenly worship, that everything in Israel's worship should have a spiritual counterpart in Christian worship. The historic churches (Protestant Episcopal and others), in their original purity, had the spiritual expression of the ancient Temple worship, but they now over-emphasize the corporate side of the Truth. The modern churches (Congregational and others) have the spiritual expression of the ancient synagogue worship and they over-emphasize the individual side of Truth even to a greater extent.

True catholicity demands that the individual and corporate elements of faith should be held in equal balance, and a recognition by the Church Universal that in Israel's national life the synagogue services were a necessary supplement to the Temple worship cannot fail to break down some of the barriers which separate pious believers in the historic churches from equally pious worshippers in the modern churches.

The Jewish prayer scarf is the father of the Episcopal stole; the command, "Enter the Courts of the Lord with praise," justifies the processional hymn; "the brazen altar" typified Israel's corporate public confession of sin and the need of sacrificial atonement; the "laver" symbolized cleansing by the "water of the Word of God;" the "seven-branched candlestick" illustrated the seven gifts of the Holy Spirit; "the table of shewbread," the oneness of the body of Christ—all true believers; "the altar of incense," the prayers of the saints; and the Shekinah Glory in the "holy of holies" typified the baptism of the Holy Spirit.

The progress in religious life was, according to the teaching in Israel, "Zeal, integrity, purity, holiness (through the sacrificial offering), meekness, the fear of sin, the Holy

Spirit." Practically everyone before conversion or confirmation has an impulse toward (1) "zeal," (2) "integrity," (3) "purity," and Christian teaching clearly corresponds with the last four of the seven virtues enumerated above: (4) "Come unto me" (the sin-bearer), said Christ; (5) "learn of Me: for I am meek and lowly in heart" (Matt. 11:28, 29); and, (6), as St. Paul wrote, "Abstain from all appearance of evil;" (7) "and the very God of peace sanctify you wholly" (1 Thess. 5:22, 23).

Every follower of Christ belongs to a royal priesthood (1 Pet. 2:9). In some branches of the Church the ministry has been unduly exalted above the laity, leading often to an overbearing self-assumption on the part of those who are but first among equals, and a disregard of Christ's injunction: "Who-soever will be chief among you, let him be your servant" (Matt. 20:27). On the other hand, the laity often ignore the command, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable to you" (Heb. 13:17). When the worship in Israel had become confused God called and anointed for service prophets and witnesses outside the regular Levitical order. He changes not.

The offering of incense, feet washing, greeting with a holy kiss, confession to the priesthood, and other doctrines that have caused schism in the Church, are in a measure lawful, but their compulsory observance are not essential to salvation. Some had their beginning in Eastern conditions and their commemoration in the spirit is continued under western customs. For instance, the blacking of a Christian brother's boots in England is as truly a sign of humility there as the washing of the saints' feet was in Jerusalem. To forgive sin, inasmuch as it relates to man's eternal salvation, is a prerogative of the Godhead. Christ has power to forgive sin, because He was God manifested in the flesh. Absolution, public or private, on the part of Christian ministers is simply the declaration of God's unfailing mercy to repentant sinners. Any child of God who understands the plan of salvation pos-

sesses the blessed privilege of spreading this good news abroad. If a public sin is committed, public confession is essential; a private sin should be confessed to the one transgressed against; secret sins confessed to God alone. Indiscriminate confession of sins to friends or neighbors is unwise. When conscience is burdened, and rest of conscience cannot be obtained by personal communion with our God of mercy, the wise course is to seek counsel, and the assurance of God's forgiveness through the blood of Christ, from one's own pastor or a godly man or woman.

Abraham paid tithes to Melchizedek. Christ is a priest after the order of Melchizedek. He declared that our righteousness must exceed that of the Pharisees, who paid tithes. The eleven tribes in Israel had to support one tribe, the Levites, who in turn had to tithe their income to support the sons of Aaron. Tithes today should be devoted exclusively to the support of orthodox ministers of the Gospel in the homeland, or to the support of orthodox missionaries in foreign fields, but should not be given to feed the poor or build churches, etc.: These benefactions come under the name of free-will offerings. It is said that about the third of one's income in Israel went to the payment of tithes, free-will offerings, taxes and charities. Restitution is compulsory for sins committed in our Christless days by confession or otherwise. It is a means of grace to all concerned.

One of the great weaknesses of the Church is the neglect or refusal of Christian parents to exercise their priestly functions in the home. The family altar is almost entirely neglected, religious instruction is left mostly to the Sunday-school, and even a simple grace at table is often ignored in the majority of Christian homes. In Orthodox Jewish families thrice daily the passage is repeated: "Thou shalt teach these things diligently unto thy children, and shalt talk of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou riseth up" (Deut. 6:4). In Israel boys become sons of the law at the age of thirteen, a ceremony somewhat similar to Confirmation in the Christian Church. In non-Episcopal

churches conversion (so-called) is often unconscious confirmation.

In loyal Orthodox Jewish homes, immediately preceding the family meal on Sabbath eve, there is a brief service similar to the "Lord's Supper," when the head of the home "breaks bread," blesses it, and, after partaking himself, he passes it to the mother, and to all the children and guests present; he then blesses the cup of wine, and all take a sip. The father then places his hands on the heads of his children and pronounces a benediction, wherein they unconsciously acknowledge "God, the Father, Son, and Holy Ghost."

The baptism of the Holy Ghost is the prime factor in joyful Christian worship and power for service. Without his aid neither Jew nor Gentile can say unto salvation that "Jesus is the Lord" (1 Cor. 12:3). Jews, Protestants and Catholics acknowledge belief in the Holy Spirit; but how few welcome His fellowship in their daily lives! When Israel came forth from Egypt, our fathers were willing to listen to the voice of Moses, but not to the voice of God; and throughout Christendom today a like condition prevails. At Sinai the Lord spoke in trumpet tones; and the terrible World War, declared on the anniversary of the destruction of Israel's temple, was His trumpet blast of warning to the nations to prepare for the withdrawal of the Holy Spirit from the Church (2 Thess. 2:1-12) prior to the time of Jacob's Trouble and His awful judgments on the Gentiles. Therefore it behooves every loyal Christian to remember our Lord's parable of the wise and foolish virgins and seek diligently to keep their lamps filled with oil (the Holy Spirit) lest we be taken in the snare of Satan and shut out from the marriage supper of the Lamb. (Matt. 25:1-13). We are temples of the Holy Ghost, Who has to do a work in us before He can do a work through us, whether we be Jews or Gentiles. Christ declared, "When he is come he will reprove the world of sin and of righteousness, and of judgment: Of sin because they believe not on me" (John 16:8, 9). We "resist" (Acts 7:5) the Holy Spirit when we refuse His admonitions to turn from sin and accept God's free offer of salvation in Christ; we "grieve"

(Eph. 4:30) the Holy Spirit when we wilfully transgress the law of love after conversion; we “quench” (1 Thess. 5:19) the Holy Spirit when we neglect the joy of worship or refuse to go on errands of mercy, as Jonah refused, or strive in any way to interfere with the Divine operations in our own lives or in the lives of our fellow believers. Consequently, we are commanded to “preach the word; be instant, in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:2). But at all times we should be careful to cast the beams out of our own eyes before we seek to cast the motes out of our brothers’ eyes. (Matt. 7:3, 4).

Within a vision of conscience I saw
A beam in mine eye was sticking,
While a mote from the eye of a neighbor nearby
With an angry frown I was picking.

Then in the vision there mournfully stood
A form like the Man of Sorrow,
Whose eye, clear as crystal, reprovingly said,
“That duty leave till tomorrow.”

The vision of conscience then showed mine eyes
With tears of repentance o’erflowing;
And the beam fell out, and my neighbor’s mote
Kept dwindling as mine was going.

No better brief scriptural passage can be found for our guidance in the holy life than in the first Epistle to the Thessalonians, fifth chapter, verses sixteen to twenty-three. It begins with the command, “Rejoice evermore;” for every day is holy to Christians, and it was considered a sin in Israel to be sad on a holy day. We cannot always rejoice in ourselves, our circumstances, or our friends, but there is never a moment when it is not possible to “rejoice in the Lord” (Phil. 3:4), unless our fellowship with Him is broken by sin, cherished or unconfessed. “Pray without ceasing” (v. 17), implies four elements easy to be remembered by an acrostic, ACTS (adoration, confession, thanksgiving, supplication): (1) adoration of God; (2) confession to Him;

(3) thanksgiving for His forgiving love and mercy; (4) supplication for our own needs and the needs of others. "In everything give thanks" (v. 18) suggests the victory of "glorying in tribulation," to which the apostle refers in Romans 5:3-5. "Quench not the Spirit; despise not prophesying" (vs. 19, 20), is possible only to those who recognize doctrinally and experimentally that God is as willing today to give the Holy Spirit to His children as He was at Jerusalem, Caesarea and Ephesus (Acts 2:1-13; 10:44-48; 19:1-7), when they rejoice in the knowledge that the Spirit is working today in the hearts of His true children as He did in the primitive church. "Prove all things; hold fast that which is good" (v. 21), plainly reveals that nothing really belongs to us spiritually until we have proved it experimentally. "Abstain from all appearance of evil" (v. 22), applies even to things innocent and lawful in themselves which might be pardonably misjudged by others when associated with questionable places, times and circumstances. "And the very God of peace sanctify you wholly" (v. 23), is a distinct reference to the Holy Spirit Himself, as the succeeding clause of the verse is to tripartite man,— "And I pray God your whole spirit (symbolized by the holy of holies in the Temple worship), soul (the holy place), and body (the outer court), be preserved blameless until the coming of our Lord Jesus Christ." Some worshippers surrender their spirits but not their souls and bodies to the control of the Holy Spirit; some surrender spirit and soul; but very few fully surrender spirit, soul and body to Him for entire sanctification.

We are commanded, too, to worship God with the spirit and the understanding (1 Cor. 14:15); for he has given us His Spirit to minister to our spirits, and His Word to minister to our understanding: That the two are needed for perfect guidance is clear from the record of the first Council of the Christian Church at Jerusalem, where the Word is referred to (Acts 15:15-18) and the Spirit (v. 28). Some devout Christians magnify the Word of God above His Spirit, and become hard in their judgments; others exalt the Holy Spirit above the Word and become fanatical. When thus faulty in

either case, we are like birds with broken or wounded wings, a pathetic spectacle; but if like birds of strongest flight we poise ourselves on these two wings of faith and freedom, which God has given us for guidance, we can bring Him down from His throne to His footstool in *our* holy worship, and go triumphantly to the ends of the world in His loving service. Because some devout worshippers disobey God's Word by allowing confusion in their assemblies where they claim the Spirit is working, other devout Christians are not justified in denying the manifestations of the Holy Spirit when the Scriptures declare that He works in marvelous and mysterious ways. On the other hand, because some strong-willed Bible teachers forget that "the letter killeth but the spirit giveth life" (2 Cor. 3:6), fanatical Christians are not justified in letting their imaginations run riot in disobedience to the Word of God. Wood for exquisite cabinet work has to be frequently soaked in water and dried in an oven until it becomes so well seasoned that it will neither swell nor shrink. Christians, too, should be so perfectly seasoned by the water and fire of the Word and the Spirit that they will neither "swell" when honored by God nor "shrink" when dishonored by man, when loyally doing the work of the Master. Doves will not remain where there is inharmonious noise; nor will the Holy Spirit dwell with Christians where there is confusion or a lack of love (1 Cor. 14:23-33). When the spirit of meekness prevails individual members of every branch of the church do meet as brothers beloved; but unclouded spiritual fellowship is almost impossible in the present doctrinal confusion. Many cry "peace, peace, where there is no peace" (Eze. 13:10).

A realization of the high priestly office of Christ comforts and sustains in trial and perplexity, when we come boldly to the throne of grace whereon He sits in intercessory love (Heb. 4:14-16). Moreover, within the limits of church divisions and canonical, synodical and conference restraints, a multitude of Christ's under-shepherds self-sacrificingly minister to saint and sinner, indifferent though some of their fellow-ministers be to the distressful cries of the lambs and

sheep of other folds and to the need of the world's evangelization.

THE DAY OF ATONEMENT

(At the end of the Day of Atonement services in Orthodox synagogues there is given a solitary triumphant blast of the trumpet (shofar). In the ancient Temple worship the blast was probably given when the High Priest left the holy of holies, after Almighty God had signified His acceptance of Israel's annual national sacrifice for sin. The New Testament declares that "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible" (1st Cor. 15:52), Christ, our eternal High Priest, comes out of the heavenly holy of holies, immediately preceding "the rapture of the saints.")

But previous to this the Church must keep her corporate anti-typical Day of Atonement. Its observance is drawing near; and I would ask every child of God who is burdened with grief over sins of commission, omission, presumption or ignorance, to join in the following prayer, in order that we, individually and collectively, may have daily victory over the flesh, the world and the devil, and be enabled to go forth in the joyful fellowship of the Holy Spirit to bless and comfort others who are striving for like victory.)

O God, my Father, hear my prayer,
Or I shall falter or despair:
My prayer concede for Jesus' sake,—
All sin, oh, help me to forsake!

Past sins beneath Christ's blood are hid;
But future sins, O God, forbid
I should commit against the light
Thou hast diffused o'er my soul's sight.

The flesh, the world, the devil,—all
Conspiringly devise my fall,
When weakly in temptation's hour
I sink beneath their subtle power.

Now, now, O God, as conscience stings
And from my spirit anguish wrings,
Help me on Christ all grief to cast,
And teach me wisdom from the past!

I do His soul an Offering make
For sin which Thou dost gladly take;
Whilst of His travail He doth see
A satisfaction full in me.

He died to bear my shame and grief!
 In Him alone I find relief!
 Yet slow I am to let His grace
 Of purity, my sin efface.

Restore, O God, Thy joy and peace,
 Till in their fulness of increase,
 My weakness in Thy might is strong
 To conquer every sense of wrong!

And send, Lord Jesus, from above
 The Spirit of consoling love,
 That all the comfort I shall know
 May to the weak in blessing flow.

CHRIST, THE KING OF GLORY

We meet as Israel's loyal sons
 With Gentile saints entwining
 The roses of our love for One
 Whose love on us is shining;
 And we review the coming day,
 Best loved in Israel's story,
 When nations will sweet homage pay
 To Christ, the King of Glory.

We meet to bless the Holy Dove,
 Who on our hearts alighted
 And whispered that the Lamb of God
 The ancient wrong had righted,—
 With orisons to greet the day,
 Best loved in Israel's story,
 When nations will sweet homage pay
 To Christ, the King of Glory.

We meet in contrite humbleness,
 Our weaknesses confessing,
 That King-Messiah's mighty strength
 May make us strong in blessing;
 As loyal workmen for the day,
 Best loved in Israel's story,
 When nations will sweet homage pay
 To Christ, the King of Glory.

We meet in hope (though weeping still
As Jews for Judah's sorrow,
Our exiled race uncomforted,
And hopeless for to-morrow);
Now time is speeding to the day,
Well loved in Israel's story,
When *Judah* will sweet homage pay
To Christ, the King of Glory.

We meet as God's trimphant sons
To paint the future golden,
As prophet, priest and psalmist did,
Who have the truth unfolden;
For faith with beauty gilds the day
Best loved in Israel's story,
When nations will sweet homage pay
To Christ, the King of Glory.

CHAPTER VI.

CHRISTIAN TYPOLOGY IN THE BOOK OF LIFE
AND THE CHERUBIM

Throughout the scriptures we have frequent references to God's books and the Book of Life (Ex. 32:30-33; Ps. 69:28; 139:16; Ezek. 2:9; Dan. 12:1, Mal. 3:16; Luke 10:20; Phil. 4:3; Heb. 12:22-24; Rev. 5:1-5; 10:2; 20:12-15; 21:27). The rabbis taught that God opens His books on Israel's New Year's Day, the Feast of Trumpets, and blots eternally from the Book of Life the names of those who have been blasphemously wicked during the past year. The pious have their names re-inscribed immediately in the Book of Life; and the lukewarm, careless and sinful (not blasphemously) are given ten days of penitence, culminating in the great Day of Atonement, wherein to make their peace with Almighty God, originally and scripturally through the sacrificial offering, and since the destruction of the Temple, as erroneously taught in Jewry, through prayer, penitence and charity. The rabbis taught correctly of old that there were three spirits in Israel, namely, the Holy Spirit, the good spirit, and the evil spirit, and nothing was holy in God's sight, (person or gift) unless it was purified by the atoning blood of a spotless sin-offering.

New Testament teaching corresponds exactly with that of the Old Testament. Cornelius, a Gentile, was a good man, "Who gave much alms to the people and prayed to God alway," but he was an unsaved man until the Jewish apostle Peter was sent to teach him the way of salvation through the atoning blood of Christ, the Eternal Lamb of God (Acts 10:1-6; 11:14). The Epistle to the Hebrews portrays, moreover, the three classes of present-day Church and Synagogue worshippers. The blasphemously wicked man is described in Hebrews 10:26-31, "who hath trodden under foot the Son of God, and accounted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite unto the

spirit of grace," after the Holy Spirit had clearly revealed that Christ is the true Paschal Lamb. This sin is identical with the one our fathers committed in the wilderness when they turned their back on the blood of redemption shed in Egypt and demanded of Aaron that he make them "gods of gold" (Ex. 32:1-6). The Lord said to Moses, in answer to his plea for mercy to the transgressors, "Whosoever hath sinned against me, him will I blot out of my book" (v. 33).

The pious class is revealed in the eleventh chapter of Hebrews, wherein every name mentioned has a symbolical meaning: Abel (vanity) brought the atoning blood; Enoch (dedicated) walked with God; Noah (rest) proclaimed God's truth in his family circle and to others of his generation; Abraham (father of a great multitude) left home to publish the truth in distant lands; Sarah (queen) became the mother of princes; Isaac (laughter) received power to bless with holy joy and gladness. When closely studied, it will be found that these and succeeding names in this chapter give progressive steps in Christian life, worship and service, whether in temporary defeat or in glorious victory.

The lukewarm class is distinctly referred to in the twelfth chapter of Hebrews, where they are described as being, individually and collectively, under the chastening hand of God. But Christians should clearly understand that the pious class in Israel was not allowed to stand apart in complacent spiritual pride, but was commanded during the penitential season to plead with the sinful class to make their peace with God on the annual day of Atonement, and to warn the rebellious that they stood in peril of having their names eternally blotted from the Book of Life, if they wilfully rejected or carelessly neglected His offer of mercy.

The contrast between the two covenants which God made with Israel and Judah is clearly set forth in the Scripture, Hebrews 12:18-24, and is better understood when considered in the light of the foregoing ancient teaching: Here we find the heavenly Jerusalem taking the place of the earthly Jerusalem; "the general assembly and church of the firstborn," mentioned in contrast with the annual gathering at Jerusalem

for the autumn convocations of the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles; and the assurance that their "NAMES ARE WRITTEN IN HEAVEN," is in exact accord with the teaching of the penitential season in Israel. The mention of "Jesus, the mediator of the new covenant, and to the blood of sprinkling," is in correspondence with the Aaronic command and custom on the Day of Atonement of sprinkling the Mercy Seat with the blood of remission, without which no true Israelite believed of old that his name was written in the Book of Life.

This uniformity of teaching in the Old and New Testaments concerning sin, atonement, and subsequent service, is nowhere more beautifully illustrated than in the symbolism of the Cherubim paralleled in Christian worship. Our parents had sinned in Eden and were in danger of eternally perpetuating the sin by partaking of the Tree of Life in the midst of the garden. They were driven out and the Almighty placed Cherubim with a flaming sword to guard the tree. Four heads from one river watered the Garden of Eden (Gen. 2:10-17; 3:22-24).

We discover the second scriptural reference to the Cherubim in Israel's tabernacle worship, where they hovered over the mercy seat in the holy of holies (Ex. 37:6-9); and their four faces of lion, eagle, ox, and man, were portrayed on the four main standards of Israel (Num. 2:3, 10, 18, 25) when our fathers marched under discipline through the wilderness and triumphantly across the Jordan. During the Babylonian captivity several visions of the Cherubim were given to Ezekiel (Chapters 1:2-21; 3:12-21; 10:8-22). John also on the Isle of Patmos had a revelation of the Cherubim bowing down in adorable worship before the throne of the Lord God Almighty (Rev. 4: 6-8).

As Israel's worship was patterned on the heavenly worship, and everything in Israel's worship should have its spiritual counterpart in Christian worship, where are the Cherubim discovered antitypically today? In the life of our Lord Jesus they had their supreme revelation on earth, and Christ is represented in the Gospel of Matthew as the lion; in Mark

as the ox; in Luke as the man; and in John as the eagle. But we must study the fourth chapter of the Epistle to the Ephesians for present-day human correspondence to the Cherubim in Christian worship and service. We are taught herein that the body of Christ is one, and that the Lord has given for the perfecting of that body apostles, prophets, evangelists, and pastors and teachers, the last two comprising one order of ministry in the Church. When sinful men are "born again of the spirit and water" (the word of God), the Tree of Life is implanted in their human nature, with its "four heads" of the river of feeling, namely, the will, the imagination, the reason and the affections, and the ministries are given for protection against the assaults of every enemy, human or demoniacal.

The apostle, (elder in the local church) under the figure of the lion, ministers to the will; the prophet, under the figure of the eagle, ministers to the imagination; the evangelist, under the figure of the man, ministers to the reason; and the pastor, under the figure of the ox, ministers to the affections. We are deficient in our spiritual development, and to that extent useless, in whatever degree these God-ordained ministries do not revolve around our natures in equal proportion (Eph. 4:7-16), even as the most beautifully engraved silver tea and coffee pots soon become useless when the lathe upon which they were formed did not revolve around the metal equally everywhere. Our present-day system of a one-man ministry is altogether unscriptural and is chiefly responsible for the weakness of our Christian worship and service. Children of God are wise when they avail themselves of ministries, apart altogether from denominational affiliation, which will build them up on sides of their nature not developed by their local under-shepherd, or over-developed because of undue emphasis. When the will is over-developed, we have a rule of iron or ruin; when the imagination is unrestrained it leads to fanaticism, lunacy or suicide; the reason, if over-exercised, tends to Unitarianism, agnosticism and infidelity; and the affections, unchecked by the will and reason,

are drawn to idolatry of earthly friends or things, and sometimes lead to shame.

In Christendom there are many denominations and church buildings, but there is only one true Church of Christ; and every Jew and Gentile redeemed by His precious blood is a member of this indivisible church. Spiritual gifts are bestowed for the blessing of every member of this one body; and, so far as time and opportunity permit, every minister and every layman is obligated to serve every other child of God throughout the wide, wide world, irrespective of denominational affiliation. We place ourselves in the class of hirelings when we limit our service to the question of financial payment, and we are bigots when we allow doctrinal bias or prejudice to interfere with the inclusive exercise of a God-ordained ministry.

The four orders of ministry were found in every scripturally constituted church during the early Christian centuries; and worshippers today are wise to wait on the ministry of any servant of God who can build them up on a side of their spiritual nature that is left undeveloped by their own under-shepherd or can tone down another side that is over-developed through undue emphasis placed on the will, the reason, the imagination, or the affections.

The colors, too, in Israel's worship (Ex. 25:4, 5) were symbolic: "red" (evangelist); "white" (pastor); "blue" (prophet); "yellow" (apostle). We seldom see the gold braiding (yellow) on our United States national flag, because rule and discipline is ignored in our churches. In the Jewish national flag there is no red, because our people have rejected the atoning work of Christ; and the gold braiding is never seen, because Jews generally are a law unto themselves religiously. When Christ returns as the triumphant King of Israel and King of Kings, "purple," the regal color, will be added to our Anglo-Saxon flags, and all the colors will be restored to Judah's flag and the flag of every nation; for then "the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9; Hab. 2:14).

The Cherubim's four faces,
 In Israel's Temple seen,
 Adorned the Hebrew Standards
 In war and life serene:
 Still in the Heavenly worship
 They bow before God's throne;
 And in our Christian warfare
 Each anti-type is known:

The "Lion," types Apostles,—
 The "Man" Evangelists;
 The "Eagle" types the Prophets—
 The "Ox" the pastors (Christ's),
 To train all Christian soldiers
 For battles of the Cross,
 Till God's full armor, fitting,
 Defends from wound and loss.

"Imagination," "Reason,"
 "Affections" and the "Will"
 These ministries develope
 For mercy and good will,
 Until we reach the statue
 Of perfect men in Christ
 With unity of blessing
 Where self is sacrificed.

And Israel's primal colors,
 In Tabernacle shown,
 Give "purple" for the ruler,—
 In truth, Messiah's own.
 "Red" reveals evangelists;
 The pastors' stole is "white;"
 The "gold" denotes apostles;
 The "blue," the prophets bright.

CHAPTER VII.

THE GREAT WAR AND RED-LETTER DAYS IN
JUDAH'S HISTORY.

"The blood of a brother is red on thine hand,
A brother beloved in an alien land!"
O Judah! O Judah! how sad is our fate,
Loved clansmen to slay in these battles of hate,
While Gentiles keep rank with men of their race,
And feel not the pang of an exile's disgrace.

But hearken, O brother! now knowst thou not
That Ab's mournful moon heard the Gentiles first shot
In the twenty-five hundred and twentieth year
Since Jews were first captured in Babylon's war?
"The Times of the Gentiles," now ending in wrath,
For Judah leads homeward through War's bloody path.

God's trumpets are sounding, His judgments are sent
To warn guilty nations of sin to repent:
The pious, the lukewarm, the wicked are where
The Gentiles are waging their War of Despair!
But all who shall call on the name of the Lord
Are saved, by His grace, from Eternity's Sword!

The Golden Age cometh when nations will dwell
In peace after Satan is cast into hell;
But Antichrist first will raise his dread hand
At Israel to strike in our own Promised Land,
Where Judah's long exile of God-measured woe
Will end when her tears for Messiah outflow!

Israel taught that God divided time into four parts to correspond with the seven days of the week: Two thousand years of waiting time, namely, until Abraham's lifetime; two thousand years of law, until the time of Messiah; and then two thousand years until His return to usher in the one thousand years of Sabbatic peace, *i. e.*, "The Golden Age." This corresponds with orthodox Christian teaching, even

though many Christians who are studious remember not that there are three methods of reckoning yearly time: Solar ($365\frac{1}{4}$ days); prophetic (360 days); and lunar (354 days). Prophecy is sometimes confused because we ignore this fact; and it is interesting to note that 5914 A. M. solar years (4000 B. C. plus 1914 A. D.), the beginning of the Great War, when extended to prophetic years total 6000 years exactly. We must remember, moreover, that every dispensation recorded in scripture commenced with a promised blessing for obedience, witnessed a speedy punishment for sin, and ended in a general apostasy and judgment. The Christian dispensation is ending in apostasy and can no more escape its judgment than did the Edenic, Adamic, Noahic, Abrahamic and Mosaic ages: Men still have to earn their bread "in the sweat of the face;" women still bear children in "sorrow;" murderers continue to be "fugitives;" the children of Ham still are "servants of servants;" the speech of mankind is still "confounded;" the children of Israel are still exiles from the Holy Land and our Jewish brethren continue "a scorn and by-word" in all lands. These curses will afflict the human race until the return of Jesus Christ, "Whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of his holy prophets since the world began" (Acts. 3:21). The sting, thank God! is removed from every curse, for all who obediently accept His offer of mercy now. (Gen. 3:14, 23; 4:12; 6:5; 7:24; 9:25; 11:6-8; 12:1-3; 19:24-26; Ex. 1:7-14; 6:6-8; Lev. 10:1-2; Deu. 28:37; Dan. 6:4-12; Matt. 24:1-14; Acts 2:1-4; 5:1-11; 2 Thess. 2:1-12; 2 Tim. 3:1-5).

That the late terrible war began on the double anniversary of the destruction of Solomon's and Herod's Temples is a truth demanding imperative consideration by all diligent students of prophecy. It definitely started on August 1, 1914, when the Emperor of Germany declared war on the Czar of Russia, corresponding in that year with the 9th of Ab in the Jewish (lunar) calendar, the dark day on which the Jews mourn their defeats at the hands of Nebuchadnezzar and Titus. The first batch of captives was taken from Jerusalem

to Babylon, 606 B. C., but the sacred city was not destroyed until nineteen years later, (2 Kings, chapters 24 and 25). Therefore, Judah's full seven times of punishment 2,520 years (7×360 : Lev. 26:18), "the times of the Gentiles" (Luke 21:24), will not expire before 1933, and the ensuing years will be replete with sorrow, according to the analogy of prophecy. "2,520 is known as the number of chronological perfection, and is the product of the four great numbers of completion, $3 \times 7 \times 10 \times 12$. 3 is the number of Divine perfection; 7, spiritual perfection; 10, ordinal perfection; 12, governmental perfection; and the Least Common Multiple of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 is 2520" (Number in Scripture: Bullinger, pp. 23, 24).

The record is clear in the New Testament that the first four feasts of the Lord (Lev. 23: Passover, Unleavened Bread, the First Sheaf, and Pentecost) have had their anti-typical spiritual fulfillment; but we have no record in the New Testament of the anti-typical fulfillment of the last three feasts of the Jewish religious year, namely, Trumpets, Day of Atonement, and Tabernacles. God's trumpets began to blow loudly on August 1, 1914, and marked probably the commencement dispensationally for the Church of the "ten days of penitence" (Lev. 23:23-27; Joel 2:1-17) culminating in the great Day of Atonement, referred to in Zechariah 12:10-14, which must be kept nationally by Judah before Messiah's (Christ) return to the Mount of Olives (Zech. 14:4-16) to usher in His universal reign of peace, when all nations will go annually to Jerusalem to worship "the King, the Lord of Hosts, and to keep the Feast of Tabernacles."

That Jews were in all the European armies fighting against one another to settle Gentile national quarrels, is the most pathetic circumstance connected with the Great War. They are a commercial people and dwell mostly in national border cities, a condition that has increased Jewish suffering to a degree unequaled by any other people; and their sufferings have not ceased since the war ended diplomatically. The silver lining in the black cloud of horror is found for Jew and Gentile, by the lover of Truth, in the absolute accuracy of

prophetic fulfillment discovered in present-day conditions. Jewry has taught for ages that universal war will prevail immediately preceding the coming of Messiah, and Christ Himself declared that "nation shall rise against nation and kingdom against kingdom" (Matt. 24:4-46), before the budding of "the fig tree" (Judah), and the restoration of Israel (including the Lost Ten Tribes, *i. e.*, the Anglo-Saxons) to the Holy Land.

The war not only commenced on the anniversary of the double destruction of Jersusalem, but on the self-same day four years later (lunar time, evening and morning being one day), July 18-19, 1918, the allied armies began to beat back the Germans at the second battle of the Marne, and practically all the great events of the war occurred on red-letter days in Judah's history: * On Palm Sunday, 1917, the anniversary of the day when our Lord rode in triumph through Jerusalem, and when our Jewish people went before Him, crying, "Hosannah, to the Son of David; blessed is He that cometh in the name of the Lord, Hosannah in the highest" (Matt. 21:9), their descendants met in New York to appoint a Jewish Congress to petition the Peace Conference at Paris to restore them to Palestine, the very land which our fathers subsequently lost, because five days later they cried, "Crucify Him! Crucify Him!" (Luke 23:21), after they in their nationalistic disappointment and spiritual declension concluded that He was a false Messiah when He allowed the Romans to take Him prisoner.

The exact correspondence of Jewish history with this 1917 Palm Sunday event is more plainly seen when we recall that President Wilson on Good Friday of the same week declared war on Germany. This date is luminous in the additional correspondence of the Jewish and Christian religious calendars coinciding; they were disrupted at the Council of Nicea (A. D. 325), when the date of Easter was changed: Solar and Lunar time met at the Passover season of 1917,—April 6th being the exact anniversary of the day when Christ was

*On Palm Sunday, 1921, the American Jewish Congress was made permanent.

crucified (Nisan 14th). The Jews have not slain Paschal lambs since the destruction of Jerusalem, and they began their celebration of the Feast of Unleavened bread at sunset on Good Friday, Nisan 15th (evening and morning in lunar reckoning, being one day).

Again, on the first day of the Jewish Feast of Lights (New Testament: "Dedication," John 10:22-23), General Allenby took Jerusalem, December 9, 1917. This feast is celebrated annually by the Jews for eight days to commemorate the cleansing of the second Temple, after the armies of Antiochus Epiphanes, who had profaned it, were defeated by the Maccabees. Christ's birthday sometimes falls on the first day of the Feast, and He was circumcised on his eighth day (New Year's Day "January 1st"), annually commemorated in the historic churches, as the "Feast of the Circumcision." Jesus is "the Light of the world," and the analogy of His life with the "Feast of Lights" is made clearer when we remember that His body was a Clean Temple and that one candle is burnt by the Jews on the first day of the Feast, and increased daily by one until finally eight are burnt on the eighth day (circumcision). Christ's deliverance of Israel cannot come until every Son of Jacob has "circumcised his heart" and cleansed the temple of his body with the precious blood which Christ Himself has shed for us.

Resolutions of sympathy with Jewish national aspirations were adopted by the St. Louis General Convention of the Protestant Episcopal Church of the United States, October 23, 1916, and by other American religious bodies during the following years; and on the first day of the Jewish Feast of Pentecost (Jerusalem time) May 16, 1918, the Diocesan Convention of the District of Columbia, Washington, D. C., appointed a committee to present the said resolutions to the Jewish Congress which was held subsequently at Philadelphia, Pennsylvania, December, 1918. Similar resolutions were adopted by the Pastors' Federation, consisting of all the larger Christian denominations of Washington, and the author was deputed to present these resolutions to the Jewish Congress.

In the same year General Allenby expelled the Turks from the upper part of Palestine on the Feast of Tabernacles (Sept. 21-28, 1918). He took Nazareth on the last day of the Feast—the anniversary of the day when Christ cried in the Temple: “If any man thirst, let him come unto Me and drink” (John 7:37). The last chapter of the law of Moses is read in the Synagogue on this day; and “Christ is the end of the Law for righteousness to everyone that believeth” (Rom. 10:4).

From the foregoing, it may be clearly seen that the chief events of the Great War, most important to Judah, and also to Israel, occurred on red-letter days of our ancient history, and ran parallel with the focusing of so many lines of prophecy into one brilliant ray of fulfillment, and they afford additional proof that the Lord has begun again to deal with Judah nationally. Thus Judah's age-long desire for restoration to Palestine is on the eve of fulfillment under the protectorate of Great Britain and the United States, whose Anglo-Saxon citizens are undoubtedly the descendants of the lost ten tribes of Israel. The European nations are so weakened by the Great War that a confederation will finally result for mutual protection under a supreme ruler, the anti-Christ of Scripture (Dan 7:8; 2 Thess. 2:3-8; Rev. 18:1-8; 19:19-20), who at first will favor Judah but later will turn against God's covenant people after they refuse him blasphemous worship. Then will occur the Battle of Armageddon (Mount of Megiddo) in Palestine, when the reunited twelve tribes of Israel send up a mighty cry to Almighty God for deliverance from the overwhelming hordes of their Satan-led adversaries, and Christ returns in great power and glory to give them victory and usher in His universal reign of righteousness and peace.

Brothers, listen to this message,
From the throne of God on high,
Now the coming of Messiah,
In His glory draweth nigh:

War and earthquake, plague and famine,
Said Christ Jesus, shall begin
Tribulation, great unending,
Till God slays the "Man of Sin."

All the signs now flare before us,
In the earth, air, sky and sea,
Warning nations of the perils,
And the sorrows yet to be.

Not by boasting of our greatness
On the fields of war or peace
Shall we conquer Satan's legions,
Or our holy joy increase.

We must bow in deep contrition
Low before the throne of grace,
Known transgression all confessing
Of our Anglo-Saxon race.

Sins of ignorance, omission,
And presumption, too, confess,
That Messiah's second coming
We may face with fearlessness.

Then the greater war impending,
For the overthrow of Christ,
Will reveal our colors flying,
Telling of His sacrifice.

Telling, too, with joy and gladness
Of His glory yet to be,
When on Olivet He standeth,
Overcomers to set free.

Free from sin and free from Satan,
Free from death and free from hell,
In the Golden Age approaching,
As the Holy Scriptures tell.

Brothers, let us sing with triumph
Of salvation through His blood;
Boasting not in earthly glory,
But in meekness doing good.

ARE BRITONS TRUE HEBREWS.

Are *Britons true Hebrews the Israel of old,
 Unto whom God has given, as prophets foretold,
 The fullness of covenant, blessings below,
 His gracious, omnipotent, love did bestow?
 Yes, Britons are Hebrews, lost Ephraim found,
 In whose isles of the west, birthright blessings abound!
 Lost Ephraim's found! Shout, Judah, for joy,
 Aid every emotion of triumph employ;
 For now we can change our sad garments of fear,
 To brave robes of glory true Israelites wear:
 Lost Ephraim found, our brothers by birth,
 Exalt as free nations encircling the earth.
 Now fewer vile taunts in our teeth will be cast,
 As the ages of scorn go hurrying past;
 For Briton sad Judah's stern battles will fight,
 And on our dear sons shed prophetic light.
 Shout, Judah, for joy! Thy redemption draws nigh!
 The beauty of blessing is hovering by!
 Within the near future, on Caanan's fair land,
 In glory triumphant Messiah will stand!

 JESUSALEM IN GOLDEN LIGHT!

Jerusalem in golden light!
 Fair city of the hills,
 One look at thy beloved walls
 My soul with rapture thrills!
 But oh! grief-tost Jerusalem,
 Once joy of all the earth,
 When will again thy ruined streets
 Resound with Jewish mirth?

Thy covenants, Jerusalem,
 Foretell the happy day
 When on thy consecrated streets
 Our boys and girls shall play.
 But now, O sad Jerusalem!
 Tears flow from Jewish eyes,
 Because no son of David reigns
 Beneath thy golden skies.

*And Anglo-Saxon Americans.

Thy golden skies, Jerusalem,
 Reflect the promised time
When peace shall reign in every land,
 And love rule every clime:
When on Mount Zion's pleasant hills
 United nations sing,
"We love thee, dear Jerusalem,
 Fair city of our King!"

CHAPTER VIII

THE ANGLO-SAXONS AND THE LOST TEN
TRIBES OF ISRAEL.

The following correspondence with the President of the United States (to whom this chapter in a typewritten, abbreviated form was originally sent) and with his cabinet officers, will prove an interesting introduction to its prophetic light on the international duty of the United States and Great Britain in the present perilous days:

MARK JOHN LEVY, MINISTER
PRESIDENT

*"In peace the Gentile and the Jew,
Assemble in a happy throng,
Where faces beam with friendship true,
And Goodwill is the only song."*

W. H. H. SHELLEY,
SECRETARY AND TREASURER

PHONE FRANKLIN 3801

OFFICE:
1824 H STREET N. W.

CHRISTIAN LEAGUE OF JEWISH FRIENDSHIP

WASHINGTON, D. C.

January 1, 1923.

Hon. Warren G. Harding,
The White House.

MY DEAR MR. PRESIDENT:

May I not respectfully call your attention, in the present perilous condition of international affairs, to the important truth that the two great Anglo-Saxon nations of the United States and Great Britain are unconsciously fulfilling the prophetic destiny of the Lost Ten Tribes of Israel, and that it is impossible to follow the trend of international events intelligently without we take this truth into prayerful consideration. I have endeavored in the enclosed brief *typewritten statement* to set forth its Scriptural setting, and am sending same in the hope that you, as the Chief Magistrate of our United States which represents Manasseh prophetically, will be given thereby clearer light in the administration of your presidential duties in international affairs. It is most interesting to note, Mr. President, that the first leader of the

tribe of Manasseh bore your own middle name, "Gamaliel the son of Pedahzur, prince of the children of Manasseh" (Number 7:54-59; 1:10).

The *printed pamphlet* enclosed contains my correspondence, as an appointed delegate to the American Jewish Congress and the Paris Peace Conference, with ex-President Wilson, the British Embassy, the Pastors' Federation of Washington, and other representative bodies, regarding the status of Hebrew Christians in Palestine and elsewhere.

With the assurance, Mr. President, that your administration has a part constantly in my prayers for Divine guidance; and as this is New Year's Day, the anniversary of the reception of our Lord Jesus into the Covenant of Abraham, may I not wish your family and official circles, in His Name, a most happy and prosperous New Year.

I am, in His and humanity's service,

Yours sincerely,

(Signed) MARK JOHN LEVY.

"Pray for the peace of Jerusalem: they shall prosper that love Thee."—Ps. 122:6.

DEPARTMENT OF STATE

WASHINGTON

In reply refer to

WE 700.00119P81/-

January 13, 1923.

Reverend Mark John Levy,

Christian League of Jewish Friendship,

1824 H Street, Northwest,

Washington, D. C.

SIR:

The receipt is acknowledged, by reference from the White House, of your communication with which were enclosed a typewritten statement and a printed pamphlet bearing the caption "Resolutions and Correspondence on Jewish National Aspirations and the Promotion of Peace in Palestine."

I am, Sir,

Your obedient servant,

For the Secretary of State:

(Signed) W. R. CASTLE, JR.,

Chief, Division of Western European Affairs.

DEPARTMENT OF JUSTICE
WASHINGTON, D. C.

AC-HBC.
153671-4061

KEM

February 8, 1923.

REV. MARK JOHN LEVY,
1824 H Street, N. W.,
Washington, D. C.

SIR:

This will acknowledge receipt of your letter of the 1st instant, enclosing copy of a printed pamphlet entitled "Prophetic Light on The International Duty of the United States and Great Britain in the Present Perilous Days."

This pamphlet has been read and placed in the files of this Department.

Respectfully,
For the Attorney General,
(Signed) ALBERT OTTINGER,
Assistant Attorney General.

LONDON, March 2, 1923.

(U. S. Seal)

DEAR SIR:

The Ambassador asks me to thank you for your communication of February 19th and for Pastor Levy's pamphlet, which he has read with great interest.

I am, dear Sir.

Your obedient servant,
(Signed) POST WHEELER,
Counselor of Embassy.

W. H. H. SHELLEY, Esq., *Secretary,*
Christian League of Jewish Friendship,
1824 H Street, Northwest,
Washington, D. C.

[SEAL]

HIGH COMMISSIONER'S OFFICE

JERUSALEM

13th March, 1923.

DEAR SIR:

I am directed by His Excellency, the High Commissioner, to acknowledge, with an expression of his thanks, your letter of February 8th, enclosing a pamphlet, "Prophetic Light."

I have the honour to be, Sir,

Your obedient servant,

(Signed) R. MENSHT,

Private Secretary.

W. H. H. SHELLEY, Esq.,

Christian League of Jewish Friendship,

Washington, D. C.

Acknowledgment of the pamphlet was received, also, from the Rt. Hon. Lloyd George, the Governor General and Prime Minister of Canada, several Cabinet Ministers, and other men of international influence.

The following letter refers to questions discussed in this and the next two chapters:

AMERICAN COMMISSION TO NEGOTIATE PEACE

Paris, January 14th, 1919.

SIR:

I am instructed by President Wilson to acknowledge the receipt of your letter and the pamphlet which you enclose, in which the President was much interested, and wishes to assure you that the matter therein discussed is one which will be considered in due time by the proper authorities.

The President wishes me to express his high appreciation of the poem of your own composition, which you enclose, and which he greatly enjoyed.

Very truly yours,

GILBERT CLOSE, Per L. C.

For the President.

Mr. Mark John Levy, Washington, D. C., U. S. A.

THE ARGUMENT

The identity of the Lost Ten Tribes of Israel with the Anglo-Saxons of Great Britain and the United States, is the golden key to unlock the door of prophecy to a clear understanding of our national duty in present-day happenings at Constantinople, Palestine, Mesopotamia, and elsewhere.

The Ten Tribes were taken captive to Assyria by Shalmaneser (724 B. C.) one hundred and thirty-seven years before Judah was taken captive to Babylon by Nebuchadnezzar (587 B. C.), and they never returned as a representative body to Palestine. They became Lo-ammi (not my people), according to God's prophetic word (Hos. 1:9), and led by Dan, the northermost tribe, they gradually wandered from Media, by way of the Caucasus mountains, to the western part of Europe,—Dan as a waymark stamping his name (Judg. 18.29) on that continent: Dar-dan-elles, Danube, Danaric Alps, Scandinavia, Denmark, London, etc., etc. Consonants only are arbitrary in the Hebrew language.

First from Saxony and later from Normandy, the Ten Tribes crossed over to Great Britain, where they have been unconsciously fulfilling a remarkable series of prophecies concerning Ephraim and Manasseh foretold by Jacob when he blessed the two sons of Joseph, and declared that Ephraim should be a nation and a company of nations, namely Great Britain and her self-governing colonies; and Manasseh should be a great people, namely, the United States (Gen. 48:19). The unwisdom of applying these and other prophecies to the Jews, as representing the whole twelve-tribed house of Israel, has resulted in great spiritual confusion, and is responsible for much of the present-day so-called higher criticism of the Bible.

The Jews acknowledge that they represent only two tribes and a remnant of all other tribes (Jer. 3:18; Isa. 11:10-13); and a careful reading of the fifteenth to the seventeenth verses of the thirty-seventh chapter of Ezekiel proves without controversy that, whereas some of all the tribes are included amongst the Jews, without the possibility of identification except in the case of Levi, the bulk of the ten tribes

are still separate from Judah, and have become Gentilized (Lo-ammi) nationally; but the unveiling of the prophetic word during the past century by those who have patiently searched sacred and secular histories for a verification of this truth, has caused hundreds of thousands of Anglo-Saxon Christians to rejoice in the knowledge of their lineal descent from our Father Abraham: "Moreover, thou son of man, take one stick and write upon it, for Judah and for the children of Israel his companions; and take another stick, and write upon it for Joseph, the stick of Ephraim and for all the house of Israel his companions; and join them one to another in one stick." This prophecy is being fulfilled before our eyes as Great Britain and Judah are re-occupying Palestine previous to the battle of Armageddon (Rev. 16:16), referred to in the thirty-eighth chapter of Ezekiel.

Herein we have two groups of nations pictured as fighting against one another: Gog, namely Russia, and Gomer, namely Germany, and their allies, against the merchants of Tarshish and the young lions thereof, namely Great Britain, her self-governing colonies ("the young lions," v. 13) and the United States, and their allies, in the last great war of the Christian dispensation, *immediately preceding the second coming of Christ to begin the Golden Age of one thousand years, when the swords will be beaten into ploughshares, the deserts will blossom as the rose, and the lions and lambs will feed together.* (Isa. 2:4; 11:6-8; 35:1-8).

Great Britain has possession already of the Siniatic Peninsula, Palestine, and practically all of the Promised Land from the Nile to the Euphrates. Her names, too, reveal in part the Identity: B'rith is the Hebrew word for covenant; Ish is the Hebrew word for man; add "I" to Saxon and we have son of Isaac. The Court of Saint James reads Court of Saint Jacob in Hebrew. The symbols on the British Royal Standard are exclusively Israelitish, namely; the lion of Judah; the unicorn (wild ox: Deu. 33:17) of Ephraim; and the harp of David; and her national colors, "Red," "White" and "Blue," with gold occasionally, were four of the five prominent colors in the ancient Temple worship. Purple,

the fifth or regal color, will be added to the British and all other national flags when Christ, the Son of David, returns in glory to reign as King of kings and Lord of lords. Judah has no red in her flag because the atoning work of the Lord Jesus is not acknowledged by the Jews, and no gold because of their spiritual rebellion against Christ (Messiah). The national colors of the United States are identical with those of Great Britain. Our standard is adorned with the "Eagle" of Dan; and the "Man" of Ruben is discovered in "John Bull" of England and "Uncle Sam" of the United States. The lion, eagle, ox and man were the four faces of the Cherubim in the holy of holies, and the symbols on the four main standards of Israel, when our fathers marched through the wilderness under discipline and victoriously across the Jordan (Ex. 25:18; Num. 2:3, 10, 18, 25; Ezek. 1:10), typical of Christ, as revealed in the four Gospels, and of the four orders of Christian ministry, apostolic, prophetic, evangelistic and pastoral (Eph. 4:11-16; Rev. 4:6-8).

Moreover, two of the significant numerical symbols of Israel are stamped on the birth-history of the United States; the thirteen tribes (Josph having two tribes: Joshua 14:4) corresponding with our original thirteen states; and the numerical value of the name of Jesus in Greek is 888, which gives us when doubled 1776, the year of our Independency. "Thirteen" is the number associated with Christ in His humiliation and self-sacrifice, and is linked with Him as "Lord," both in relation to His Deity (Jehovah: 2 x 13), and His humanity (Adonai: 5 x 13). And it was the sixty-fifth (5 x 13) Congress which self-sacrificingly declared war on Germany. The Armistice was signed in the one hundred and forty-third (11 x 13) year of our Independency. "Eleven" is the numerical symbol of incompleteness in Scripture; and the four "elevens," relating to the hour, the day, the month, and the year, associated with the signing of the armistice by the United States, prove conclusively that the late war was left unfinished; and our part will not be completed until we face, in alliance with Great Britain and Judah, the armies of the Anti-Christ at the battle of Armageddom (Mount of

Slaughter) in Palestine. We discover, too, a significant scripture referring to "an hour, and a day, and a month, and a year" (Rev. 9:15), when men repent not of their evil deeds, just previous to the great battle in spite of God's sore judgments on the earth (vv. 16-21).

Eleven times thirteen multiplied
 Make one hundred and forty-three—
 All the years, when fully counted,
 Of our Independency.
 Four elevens thus are noted
 In the Armistice's signing:
 And, as Christians, we should ask,
 Was this not by God's designing?

Well we know the Spirit's number
 Is the Temple-symbol seven;
 But the type of Incompleteness,
 Here revealed, is man's eleven,—
 Where the hour, day, month and year,
 All combine to certify
 That the war we did not finish
 Draws God's "Armageddon" nigh.

Arms of steel will be as playthings
 In that war in Palestine,
 Where Jehovah's mighty army
 Vict'ry gives by Scriptural* sign,—
 When repentant Judah weeping
 Has her faith in Christ confessed,
 And the Anglo-Saxons (Israel)
 In His righteousness are dressed.

Furthermore, "thirteen" has been definitely associated on several significant occasions with President Wilson, our commander in chief of the late war and most noticeably so when the thirteen votes of California gave him victory in his last presidential election. "Old Glory" recalls the baptizing of the "Red, White and Blue" with the Shekinah when the glory of God filled the Tabernacle in the wilderness; and the

* Joel 2:1-11; Zec. 12:10-14; 14:1-5; Rev. 19:11-16. The scripture references in this pamphlet might be extended indefinitely.

pyramid on the reverse of our national seal is another link to our identity with Manasseh, the thirteenth tribe of Israel, whose mother was an Egyptian woman.

President Harding's middle name also supplies another link, probably prophetic, connecting the United States in these momentous days with the tribe of Manasseh; for it was "Gamaliel," the son of Padahzur, who was chosen to lead that tribe after the Exodus from Egypt (Numbers 1.10; 7:54-59). And is it simply a coincidence that when we "pray" for the peace of Jer USA lem we pray in the ultimate for the peace of the U. S. A.? Or that a thin red twine, symbolizing the atoning work of Christ, runs through every rope of the British navy? No one appears to know the history of this peculiar custom, so similar in its uniqueness to the crowning of British monarchs on the unkingly-like "Stone of Destiny," supposed by many pious Christians to be one of Jacob's pillows, when he saw "the angels of God ascending and descending" at Bethel, and the Lord God of our fathers confirmed to him the promises made to Abraham and Isaac (Gen, 28:10-22). These will be as surely fulfilled in their entirety as was the promise to Rahab, an ancestress of our Lord Jesus, who bound the "line of scarlet thread" in her window for protection when the armies of Israel took Jericho (Judg. 2:18). No one who reads the history of the British navy will doubt the Lord's protecting care over it despite the sins of so many of Abraham's Anglo-Saxon posterity. He spares our ships, our cities, and our countries, for the sake of the righteous who depend solely on the efficacy of Christ's atoning work, symbolized by "the thin red twine" and other emblems sacred alike to Jews and Christians.

The significant fact, too, that practically every great event of the War coincided with red-letter days in Jewish history more fully set forth in the previous chapter, is another link in the chain of evidence proving the Identity, running parallel as it does with the focusing of so many lines of prophecy into one brilliant ray of fulfillment. The war was commenced by the Emperor of Germany on the anniversary of the destruction of Jerusalem, August 1, 1914; on the fourth anniversary

of this day, lunar time, the allied armies began to beat back the Germans at the second battle of the Marne; on Palm Sunday, 1917, the American Jews organized their Congress to petition the Gentile powers to grant them a safely protected homeland in Palestine; on Good Friday, 1917, President Wilson declared war on Germany. Solar and lunar time coincided on this day, Passover Day falling on Good Friday. On the Jewish Feast of Lights ("Dedication": John 10:22), 1917, General Allenby took Jerusalem; on the Jewish Feast of Pentecost, 1918, the Episcopal Church at Washington, D. C., adopted resolutions of sympathy with Jewish national aspirations; and on the Feast of Tabernacles, 1918, General Allenby took the upper part of Palestine.

Truly, it is not by accident that the great events of the late war occurred on red-letter days in Judah's history, and that the two great Anglo-Saxon nations exclusively possess the symbols and colors bestowed by Almighty God on Israel for holy worship and militant service; nor was the sign of the Cross accidentally made over the heads of Ephraim and Manasseh when our father Jacob crossed his hands when blessing them in Egypt for prophetic light on our present-day destiny and duty (Gen. 48:13, 14). The ten-tribed house of Israel is mentioned first in Jeremiah's great prophecy, "Behold the days come, saith the Lord, that I will make (Hebrew: cut, implying the shedding of blood) a new covenant with the house of Israel and with the house of Judah" (Jer. 31:31). Careful reading shows that the first part of this chapter refers exclusively to "Ephraim my first-born" (v. 9); and we are commanded in verse seven to "Sing with gladness for Jacob among the chief of the nations." This cannot refer to Judah in her despised exile; nor can the following prophecies which the ten-tribed house of Israel, represented by their Anglo-Saxon descendants, are evidently fulfilling: "Let them give glory to God, and declare his praise in the islands" (Isa. 42:12); "the isles shall wait for his law" (Isa. 42:4); "hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel shall gather him and keep him as a shepherd

doth his flock" (Jer. 31:10); and similar texts, as "Let thy seed possess the gate of those which hate thee" (Gen. 24:60). Great Britain and the United States possess the "gate" of practically every enemy, namely Gibraltar, Malta, Cyprus, the Suez Canal, Aden, Ceylon, Hong Kong, India, Australia, Cape of Good Hope, West Indies Philippines, Samoa, Hawaii Island, Porto Rico, etc., etc., and Constantinople is now coming under the control of the two great Anglo-Saxon maritime nations. Their own gates have been open hitherto to the oppressed of all lands, as is implied in the millennial prophecy (Isa. 60:11).

Israel was forbidden to take "usury" from brethren (Ex. 22:25; Deu. 23:19) and was to "lend to many nations and not to borrow" (Deut. 15:6). The Anglo-Saxons borrow of one another; lend to all nations, and borrow from none. The seed of Abraham was to become a vast multitude, after they had become Gentilized (Gen. 22:17; Hosea 1:10) and the "stranger" who joined Israel was to be as the "homeborn" (Exod. 12:49). They were to "push the people together to the ends of the earth" (Deut. 33:17), a prophecy that cannot possibly apply to Judah, either now or after her restoration to Palestine. They were to be in "the midst of many people as a dew from the Lord" (Micah 5:7),—exclusively true of the "missionary remnant" of the ten tribes. They were to be superabundantly blessed in cattle, fish, corn, fruit, and in mines of gold, silver, tin, coal, precious stones, oil wells, etc., etc. (Gen. 49:22-26; Deut. 33:13-16), blessings possessed by the Anglo-Saxons in a ten-fold degree above other nations. And they were to be a Sabbath-keeping people (Ezek. 31:13), a prophecy fulfilled primarily by orthodox Jews and orthodox Anglo-Saxon Christians. And, sad to relate, the pronounced vice of Ephraim, drunkenness (Isa. 28:1); and a difficulty in pronouncing "h" (Judg. 12:6) still cling to his posterity.

Therefore, it is evident that no Bible study is more important for right understanding of present-day world conditions in the light of prophecy than that which proclaims the identity of the Lost Ten Tribes of Israel with the two great Anglo-Saxon nations of Great Britain and the United States;

and it demands a unity of action on their part similar to that which brought the last war to an untimely end. The joy of this knowledge of the Identity gave birth to the following song, as a spiritual interpretation of our United States "Stars and Stripes," and in a lesser degree of the "Union Jack" (three crosses) of Great Britain:

1

O Flag of the States
What speakest thou of?
True worshippers know,—
Of heavenly love:
The Stripes are for service,
The Stars for reward,
As brilliantly shown
In the life of our Lord.

2

The red, white and blue,
With gold on the edge,
True Temple colors,
Are God's faithful pledge
Of favor in worship,
And ministry, too,
When loyally waved
By the Gentile or Jew.

3

The lion and ox,
The eagle and man,
On cherubim seen,
Were seen in the van
Of Israel's brave armies
When Jordan was crossed,
And now are discovered
In tribes that were lost

4

The "lion" and "ox"
The British possess.
The States has the "eagle"
Her armies to bless:
And England's John Bull,
A symbol of power,
By Uncle Sam joined
Is "man" of the hour.

5

"Thirteen," the number
Of Israel's full tribes,
Our flag-field for blessing
At birth-time describes.
And thirteen, Christ's symbol
Of self-sacrifice,
Reveals where the beauty
Of liberty lies.

6

Old Glory in war
Has known no defeat:
When blest for the battle
At God's mercy seat,
We backward the foes
Of humanity hurled,
With colors and symbols
Of freedom unfurled.

7

The "gold" is a type
Of unalloyed truth,
To strengthen the heart
Of warrior youth.
The "red" speaks of sin
And the blood of relief,
Outpoured by the Christians'
Commander-in-Chief.

8

The "white," like His life,
Of purity tells,
The "blue" of His rising
To heavenly bells;
And joyous in worship,
And training and fight
We wave His bright colors
Of glory and might.

Note: Literature on the "Identity," from the pen of pious and learned men, dealing with every phase of the subject from the philological, ethnological, archaeological and scriptural standpoints, can be obtained from the editors of "The Banner of Israel," or of its publishers, Marshall Brothers, Ltd., 2 Crane Court, Fleet Street, E.

C., London, England; or from the Editors of "The National Message," or its publishers, the Covenant Publishing Company, Ltd., 14 Fetter Lane, E. C., London, England.

GOD OF LOVE

God of Love, we plead with Thee
For Thy peeled and scattered race,
Who await the ancient joy
In the smiling of Thy face:
Mercy show to Judah now,
As we at Thy footstool bow!

When of old the idols fell,
Zion's loyal sons intoned
Gladly, in the Temple courts,
Songs that Israel meekly owned
Winged the Truth the sages taught,
Who for King Immanuel wrought.

Let the truth be winged again
To the scattered race afar,
As they gather to the Land
Where our fallen cities are:
Then from all their unbelief,
Give, O God of Love, relief!

Songs will then from Zion's sons
Greet the Gentile neighbours nigh,
As they hail the Prince of Peace,
Coming with the saints on high,
Son of God, beloved, renowned,
King of Israel to be crowned.

King of kings and Lord of lords,
Then will be His title, too:
For He will Edenic joy
Through the universe renew;
And all nations then will bow
To the Christ we worship now!

CHAPTER IX.

CHRISTIAN MISTREATMENT OF JEWS AND
JEWISH MISJUDGMENT OF CHRIST.

The Jews religiously are divided into three main groups: (1) The Talmudical, who resemble the Roman Catholics in their adherence to tradition and their reverence for the rabbinates; (2) The Mosaical, who go more directly to the Old Testament for guidance and are the Protestants of Jewry; (3) The Reform Jews, who reject the orthodox teaching of a personal Messiah and the regathering of our nation to Palestine, and correspond in religious doctrine to the Gentile Unitarians. All the groups co-operate more or less in national and philanthropic activities and act as a unit in their intense opposition to any active religious propaganda amongst our own people by Jews or Gentiles who have accepted the Davidic descent and the sacrificial life, death and resurrection of Jesus Christ. And no propaganda in humanity's history could possibly be more unfair than that of the Jews against loyal-hearted Christians who, in loving obedience to the Lord God of Israel, proclaim the truth in Jewry that Jesus is the Messiah whom orthodox Jews daily expect, and the One (Christ) for whose Second Advent orthodox Christians are daily waiting.

Therefore in Gospel approach to our Jewish brethren we must remember their religious unfairness and diversity of outlook, and study deeply the five main reasons why more of them do not come to a knowledge and open confession of faith in our Lord Jesus, namely, (1) Their own self-righteousness: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3); (2) the failure of the Church to send qualified missionaries to them: "How then shall they call on him in whom they have not believed? And how shall they believe in him of

whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent" (Rom. 10:14,15); (3) the unholy prejudice of multitudes of professing Christians against these sons of the patriarchs, despite the warning, "Boast not the branch. But if thou boast, thou bearest not the root, but the root thee" (Rom. 11:18); (4) the mystery of the judicial blindness pronounced on them by Almighty God for the sake of the Gentiles: "I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25); (5) the unscriptural teaching of the Church since the Council of Nicea (A. D. 325), that Jews who accept Jesus as the Messiah must necessarily forsake the national and social customs of Israel after they are baptized,—Christendom's greatest wrong against Judah, which is dealt with in the next chapter.

The unjust opinion appears widespread among Christians that Israel of old had but little thought for the salvation of the Gentiles. St. Paul clearly proves that the loyal sons of Israel, throughout the ages, had a vision of the time when all nations would rejoice in our Triune God and sing unto His name, by quoting four times from the three main divisions of the Old Testament, the Law, the Psalms and the Prophets, to this effect in Romans 15:9-12: Once from the deathsong of Moses (Deut. 32:43); twice from the Psalms (Psalms 18:19; 117:1; the latter the middle and shortest chapter of the Bible, its two verses beginning and ending with "Hallelujah," and calling upon Israel and all the nations to "praise the Lord"); and once from Israel's great restoration chapter (Isaiah 11:1, 10).

The author was some years ago in a city where the serious dispute in a State University, referred to more fully below, was in progress between the Jewish and Gentile students. An eminent preacher was in the city expounding the Epistle to the Romans to thousands of Christians. Night after night he progressed from the first to the eighth chapters, skipped over with one sentence, the ninth, tenth and eleventh chapters,

St. Paul's great plea to the Gentiles to show mercy to Israel, and continued his argument with the twelfth chapter, wherein the apostle beseeches us to present our bodies "a living sacrifice, holy, acceptable unto God" (verse 1). It was not by accident that St. Paul broke off his main argument at the end of the eighth chapter to write his great missionary plea for his own beloved people, immediately before beseeching Gentile Christians to present their bodies a living sacrifice, holy, acceptable unto God; but seemingly, the preacher did not realize that his hearers could not obey this command of the Lord until they had victory over the most prevalent and persistent sin which Gentile Christians have to face, namely, their inherited aversion to the children of the ancient race to whose faithful forefathers they owe the joy of salvation; for Christ Himself declared "Salvation is of the Jews" (John 4:22). I pleaded by voice and pen with this eloquent minister of the Gospel to warn his hearers of their ingratitude to the race to which they spiritually owe so much, but failed to move him to his providential duty in a city of youthful Jewish and Gentile discord. Finally, I addressed to him the following lines:

Thy lips are wet with waters sweet
Which flow from Jewish springs;
But what sweet word from off thy lips
For Judah takes the wings?

Thy themes aflame with Pauline fire
Set Gentile hearts aglow;
But what of Paul's warm-hearted love
For Judah dost thou show?

Thy Salem-worded songs of joy
Tune Christian harps anew;
But what care ye that David's lyre
Is silent for the Jew?

Ah yes! as to Gerezim's mount
For blessing Gentiles come,
Who sorrow not that Ebal's curse
Expels the Jew from home.

O friend, beware lest Balaam's blight
Fall on thy Christian heart,—
Thou art too strong in Jewish faith
To play the Ingrate's part.

Our people are a unit in their belief that Christians have no true love for them. They assume unwittingly, too, that all Gentiles are Christians; and devout Christians themselves all too seldom let their light shine in Jewish circles. Moreover, because of the universal prejudice which they have to face from childhood, even in our Anglo-Saxon lands, a bitter prejudice springs up in the heart of a majority of the Jews toward our Lord Jesus, Whom they ignorantly charge with being the author of their misfortunes.

When the Christian nurses in our Jewish home sang the lullaby, "Gentle Jesus, meek and mild, look upon a little child" my heart went out to Him in love as to a good man who loved little children; but when I was taunted on our *English streets by strange boys and my parents consoled me by saying, "They are Christian boys and do not love the Jews," my love for Jesus turned to hatred. Was I to blame for the cowardice of those Gentile boys or the ignorance of my Jewish parents concerning the life and true character of our compassionate Saviour?

On one occasion I asked a little Gentile girl in a Jewish store at Boston, "Are you a Christian?" "Yes," she replied. "Do you love our Lord?" I asked. "Yes," she again answered. "Do you love the Jews?" I then inquired. "No," she replied quickly. "But," said I, "Our Lord was a Jew." "Oh no, He wasn't," she instantly responded. "Ask these Jewish men," I then said. They all answered "Yes." With a stamp of her little foot she insisted, "I know He wasn't." At that moment two other little girls entered the store; she rushed up to them and loudly asked, "Was our Lord a Jew?" "No," they instantly replied. She returned to me and passionately cried, "I knew He wasn't; I love our Lord! I hate the Jews!" Her voice rang so clear and true that my heart went out to the little thing, but my spirit moaned at this mingling of love for Christ with hatred for the Jews. Were these three Roman Catholic children to blame for their inherited ignorance of Christ's Jewish descent and their hatred of His blood-brothers?

* The author is now a citizen of the United States.

I related the above experience in one of the Protestant missions at Boston and the superintendent immediately arose and said, "In my home the children have not been taught to dislike the Jews, but I recently sent my youngest boy to Sunday-school; after a few Sundays he looked up into my face and enquired: "Daddy, was Jesus a Sheeny?" and the father said, "I shall never forget the look that was on the child's face." Was this little Protestant boy to blame because he unconsciously drank in the prejudice toward the Jews which only too often poisons the atmosphere even of our Sunday-schools?

In a certain university a dispute arose between the Jewish and Gentile students. The Junior "prom" (annual dance) was arranged at a club where every proposed Jewish member had been systematically blackballed. The Jewish students declared that they would not attend and the newspapers were filled with accounts of the dispute. It was my privilege to address each group of students separately, and I endeavored to get a celebrated visiting minister of the Gospel to throw oil on the troubled waters but did not succeed. On the following Saturday I attended the Synagogue and listened to a judicial sermon on the dispute by the rabbi, who counselled the Jewish students to avoid prejudice and be peaceable, and he justly commended their stand in the matter. After the service I went forward to thank the rabbi for the sermon and he publicly, before his own words advocating tolerance had grown cold upon his lips, gave a violent exhibition of prejudice toward his Jewish Christian brother, who in the unfortunate dispute had acted as a peacemaker.

That same day I wrote the rabbi a letter of reproof, admonishing him to practice what he preached, and declaring my willingness to meet him again. No reply was received; so I called him on the telephone in a few days and again expressed my desire to meet him. "What for," he enquired. "Because I am a Jew," I replied. "But you are no longer a Jew," he said. "Yes, like Jesus and Paul," I said. "Oh!" he exclaimed sarcastically. Finally he consented to meet me and on the Friday evening I proceeded to his synagogue study.

He received me courteously and when we were seated, I asked him to read the following lines in order that he might understand how a Jew who believes in Jesus feels when received as he had received me on the previous Saturday:

A rabbi on prejudice preached,
With the glow of the soul of a Jew,
And then, with love's message caressing his lips,
The sword-stick of prejudice drew.

He lamented the Gentiles' contempt,
Pouring oil on the wounds of his race;
And then, like the man with a mote in his eye,
Insulted a Jew to his face.

The rabbi read the lines with a half-smile, confessed his fault, and we continued in conversation for about three quarters of an hour. I was thus enabled to fulfil my mission and give him a clear testimony of my faith in Jesus, and we have met in friendly conversation since.

Truly, in this age-long controversy the Jews are to blame for not studying the true story of Jesus Christ as related in the New Testament. Christians are to blame for their inexactness in teaching the truth and their lack of loyalty to our Lord. And above all, Satan, the father of lies, is to blame for confusing the truth in the minds of the Jews, the Gentiles and the Church of God.

“I LOVE OUR LORD! I HATE THE JEWS!!”

“I love our Lord! I hate the Jews!!”
A Roman Catholic maiden cried,
Who knew not Christ was born a Jew,
Or as the King of Jewry died!

“I love our Lord!” her voice rang clear,
And thrilled me with its gladsome tone!
“I hate the Jews!!” her words were fierce,
And made my Jewish spirit moan.

O little maid, who taught thee thus
Christ-love with Jewish hate to mix?
Our Hebrew, Greek and Roman sins
Gave Christendom its crucifix!

THE KING OF THE JEWS, WITH A SCAR ON EACH HAND

"I was cheated one day of thirty odd cents
 By a Jew in a bargain store,
 And why should I care though he hurries to hell,
 While I haste to the heavenly shore?

But hearken, O friend, on your heavenward march,
 To a Jew on the same highway,
 Who sorrows, and prays, and pleads for the Jew
 Who hurries to hell today!

Will you pit your scorn against thirty odd cents,
 When the King of the Jews you meet,—
 The King of the Jews, with a scar on each hand,
 And the print of the nails in His feet?

 TRUE ZIONISM

Hark! hark! a moan of pain
 Is in the Eastern gale:
 It floats across the main
 Where sons of Judah sail
 Toward the Holy Land afar,
 Bright homeland of the Morning Star.

O Christian! hearest thou?
 And hearing, heedest not?
 Awake to pity now,
 Lest mercy be forgot.
 Oh, heed a nation's cry of pain,
 And speed it to its home again!

O purse-proud Jew, be wise!
 Curst is thy love of gold!!
 Thy sin-deluded eyes,
 Blind to the Truth retold
 From age to age for centuries past,
 To heavenly light oh turn at last!

Think not the western lands
 Will ever welcome thee:
 The spoilers' bloody hands,
 Made fierce by jealousy,
 In chastisement God still will use
 If His salvation ye refuse.

Meek sons of Judah know,
 Through wisdom's light of love,
 Why age on age of woe
 Sin's curse can ne'er remove:
 Messiah's death upon the tree
 Unmourned compelleth misery!

Come! come! Lord Jesus, come!
 King David's throne ascend!
 Not Israel gathered home
 With Jacob's trouble end:
 Fierce warfare at Jerusalem
 Awaits rebellious sons of Shem!

When man from wife apart
 The tribes their crime shall own,
 As smitten to the heart
 The Son of God they mourn,
 Within the homeland God will pour
 His Spirit on our race once more.

Then to the homeland go,
 "Tribes of the wand'ring feet,"
 Where as thy tears shall flow
 Before the mercy-seat,
 The Lamb of God, once slain for sin,
 As King of Glory will come in!

ALL ERROR WE DEPLORE

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are. That no flesh should glory in his presence" (1 Cor. 1:27-29).

The blood of Christ alone
 Can cleanse the soul from sin;
 It doth for me atone,
 And Jew and Gentile win.
 O God! forgive our faithlessness,
 And through Thy Word the nations bless.

A Catholic I am,
 Not Roman, no, or Greek!
 I am no son of Ham,*
 But as a Jew I speak;
 A Hebrew Catholic am I,—
 The Word of God will tell you why.

Born in a Jewish home,
 The Lord of Life I sought,
 Whose tender voice said "Come!
 I have salvation brought."
 Then Jesus Christ became my Friend;
 And for His Kingdom I contend.

When baptized in the faith,
 A Hebrew I remained,
 And wandered as a waif,
 By Gentile sects disdained,
 Because I taught the Christian Jew
 To scattered Judah to be true.

The Gentile churches claim
 Against God's Holy Writ,
 In Babylonish shame,
 Because in fragments split,
 That Jews who love the Jewish King,
 Must not as Jews of Jesus sing.

"Sauce for the goose," we read,
 "Is for the gander, too;"
 And love the Gentiles need,
 Is needed by the Jew;
 But love in Christ is never free,
 That blooms on a sectarian tree!

One faith, one hope, one Lord,
 The Holy Scriptures teach,
 And in the love of God,
 One brotherhood we preach;
 We must not judge in tribal ways,
 In meats or drinks or Sabbath days.

* A colored brother preached shoulder to shoulder with the author on the occasion of the writing of this song. Catholicity of spirit embraces in fellowship every true child of God, redeemed by the precious blood of Jesus Christ, irrespective of race, color or creed.

A Roman saint, whole-souled,
Brings gladness to my heart;
A Hebrew Christian cold,
Bids racial joy depart;
I love the Protestant and Greek,
And would the good of all men seek.

True worshippers unfold
Good doctrine in good deeds;
And ancient churches hold
The wisdom of the creeds;
Good deeds and doctrine are denied,
When we the Christian Church divide.

All error we deplore,
Of sect or Papal tone;
All truth we would restore,
In friendship or alone.
Faith, hope and love, oh give us, Lord!
To teach the nations through Thy Word.

CHAPTER X

CHRISTENDOM'S GREATEST WRONG AGAINST JUDAH.

Although this chapter is a severe arraignment of Gentile Christians for their Gentilizing of Jewish Christians and their selfish absorption of the culture, wealth and spiritual force of Hebrew Christianity into the Gentile branches of Christ's Church for more than a thousand years; and a severe condemnation of Hebrew Christians who condone this terrible wrong against Judah's spiritual welfare, yet I earnestly ask all my readers to believe that I write as a Hebrew over whose soul there has never passed a conscious shadow of prejudice toward the Gentiles as races or nations. As one of a family of nineteen brothers and sisters my childhood was controlled by kindly Gentile nurses; my boyhood was passed almost exclusively in Gentile schools; my father left a Jew and a Gentile the executors of his will; three of my brothers married Gentile brides; and the majority of my best friends during a long itinerant ministry have been unprejudiced Gentile Christians.

But as one who mourns over and condemns his own sins and errors, I must mourn over and condemn the sins and errors of my Jewish and Gentile fellow-men; and especially do I grieve over and seek to remedy the Gentile error which has led to the greatest wrong of the Christian Era and done more to turn Judah against our compassionate Messiah than all the physical persecutions of Israel's long exile, and which places the Christian Jew in a position of national traitorship, often unconscious, with disastrous spiritual results to all Jewry. An error which declares that the Christian Jews must eat food Judah accounts unclean to prove he is spiritually clean through the blood of Messiah, who never ate pork, and which insists that he must refrain from signing his children with the Abrahamic seal of faith to prove his faith in

Messiah, who was circumcised. A Gentile error which condemns the Christian Jew who celebrates Israel's national day of Independence in his father's home and is thereby enabled to unfold the anti-typical spiritual emancipation revealed in the Paschal feast with a joy unknown to Gentiles who condemn him, even though they do rejoice in *St. George's, St. David's, St. Andrew's, St. Patrick's, Independence or other Gentile national days. An error which forbids the Jew in Christ to commemorate even in thought the giving of the Law on Mt. Sinai, although the New Testament distinctly states that the Law was our schoolmaster to bring us unto Christ (Gal. 3:24). A Gentile error which declares that it is wrong for the Christian Jew to wish his parents a happy New Year on the Feast of Trumpets, even though he explains to them that the feast is typical of the Eternal New Year to all whose names are written in the "Book of Life;" and an error which proclaims that he must not fast on the Day of Atonement or rejoice on the Feast of Tabernacles in the dear home circle, even though his sole object in thus putting himself "under the law, to those who are under the Law" (1 Cor. 9:20), is to reveal to his kindred the Lamb of God which taketh away the sin of the world, and to tell them of the boundless spiritual harvest the Son of David will gather at the great anti-typical Feast of Tabernacles. Ah, yes! a long-continued error which blinds the eyes of Christians to the apostolic truth that it is as great a wrong for the Gentiles to Gentilize the Jews as it is for the Jews to Judaize the Gentiles.

Many years ago I poured out my heart to the Lord on this question and wrote:

MUST Israel eat the flesh of swine
Because, Lord Jesus, we are thine?
Must we the seal of faith forego
Because Thy love the Gentiles know?

MUST we refuse unleavened bread
Because Thy Paschal Blood was shed?
MUST holy Pentecostal roots
Produce for kindred bitter fruits?

*The Anglo-Saxon descendants of Abraham are still prophetically Gentilized.

With praise to God *must we not bring*
The Tabernacle harvesting;
Or fast on the Atonement Day,
Because our sins are washed away?

MUST we Mosaic laws despise
Because God's Spirit makes us wise?
To see in Thee the Anti-type,
When for this blessing faith is ripe.

No! No! O Christ, true light we see;
Salvation leaves the Hebrew free
To keep the Law that love may win,
Our Kinsmen from the ranks of sin.

THE ARGUMENT

When the Emperor Constantine, who hated the Jews, induced the Council of Nicea (A. D. 325) to change the date of Easter, and thus disrupt the coincidence of the Jewish and the Christian religious calendars, a wrong was done to Jew and Gentile, the evil of which God Almighty alone can measure. Thereafter practically all Messianic truth was suppressed by the Synagogue, and practically all prophetic truth was divorced from the Church; and the illustrative spiritual light revealed in the ancient feasts and God-given rites of Israel grew dimmer and dimmer until the revival of Bible study after the Reformation rescued in part truth after truth from the darkness of medieval error. But the error that has proved so disastrous to the spiritual welfare of the Jews, and brought so much social and national suffering to loyal Hebrew Christians, no branch of Christ's Church has sought seriously to remedy.

Until the Council of Nicea there were, broadly speaking, three main groups of religious Jews: (1) Those who did not consider or accept the claims of Christ to the Messiahship, corresponding to the orthodox Jews of today, who seldom read the New Testament; (2) those who read the New Testament and accepted Christ as the most glorious example of human manhood, known in the early Christian centuries as the Ebionites, and who correspond to the Reform Jews of

today; (3) the loyal Hebrew Christians, who accepted Christ as the Messiah and relied solely on His supernatural birth, holy life, sacrificial death and resurrection, as their only hope of eternal salvation, and who continued the national worship of Israel in family, synagogue and Temple life, like James, the brother of our Lord, who presided at the Council of Jerusalem, Peter, and all the elders and tens of thousands (Greek: myriads) of loyal Hebrew Christians referred to in Acts 21:17-26, who circumcised their children and were zealots of the law,—favorably known in the primitive Church as the Nazarenes. To this loyal Hebrew national branch of the Church Universal the first fifteen Jewish bishops of Jerusalem undoubtedly belonged; but in the Church of Christ today we have no corresponding group, because for centuries the Gentile branches of the Church, by absorbing the Hebrew Christians and thus withdrawing practically all Gospel light from Jewry, have skimmed the cream from the spiritual milk pails of Judah and robbed our people of the richest, purest, sweetest nourishment the Lord has provided for universal social, national and religious life. Hebrew Christians who deliberately condone this wrong commit an act of unparalleled disloyalty to their race and place millions of their unconverted blood-brothers in the peril of eternal damnation. To continue the terrible wrong in the clear light of scripture is unpardonable on the part of a Bible-loving Jewish or Gentile missionary to the Jews.

When the Hebrew apostles at the Council of Jerusalem proclaimed freedom to Gentile Christians in national and social customs they did not intend, either then or in future days, to sacrifice their own freedom. A careful reading of Acts 15: 9-21 and 21:17-26 proves that the loyal Hebrew Christian position was fully considered and rightly understood and protected in the primitive Church, which consisted of national branches, just as truly as the historic churches today acknowledge the Anglican, Greek, Roman, Abyssinian and other Gentile branches of the "One, Holy Catholic and Apostolic Church," whilst sometimes denying with the same breath the

right of loyal Hebrew Christians to revive their branch of the Church Universal.

In countries nominally Christian the term "Gentile" has been dropped from common speech, and current opinion declares that a man is either a good or a bad Jew, or a good or a bad Christian. But the Holy Scriptures affix the title Gentile to the non-Jewish followers of our Lord Jesus; and the writer of the Epistle to the Hebrews evidently distinguished between the Jewish and Gentile branches of Christ's Church. And did not St. Paul, many years after his conversion, declare himself a "Jew" (Acts 22:3) and in the same chapter assert his Roman citizenship? Yet in other scriptures he declares that his citizenship is in heaven and that he has set his affection on things above. In his loyalty to Christ he did not despise his Jewish birthright or under-value his position as a free-born Roman but used them to the glory of God and in the eternal interest of his fellow-men. When he wrote, "In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female," (Gal. 3:28) he was referring to the spiritual tie and no more intended to un-Jew the Jew than he did to unsex the Gentile. He mentions "All the churches of the Gentiles" (Rom. 16:4), and proclaims himself a "Hebrew of the Hebrews," (Phil. 3:5). He circumcises Timothy, (Acts 16:3) and protests against Gentile Christians submitting to this rite (Gal. 2:3-7). He shaved his head (Acts 18:18) and declared near the end of his long life that he had "done nothing against the people or the customs of the fathers" (Acts 28:17). He kept vows, proved false the charges that he had taught the Jews amongst the Gentiles to forsake Moses, and wrote to the Corinthian, "Unto the Jews I become as a Jew, that I might gain the Jews; as under the law to those that are under the law, not being myself under the law, that I might gain those that are under the law" (1 Cor. 9:20). The bitter persecution Paul encountered arose chiefly from his unprejudiced love and friendship for the Gentiles, a position long misunderstood by his fellow apostles and impossible of comprehension by his non-Christian Jewish brethren.

But what a contrast this Jewish Apostle to the Gentiles, who was willing to be accursed from Christ for his Brethren's sake, (Rom. 9:1-5) presents to the vast majority of Hebrew Christians of modern days, who through the influence of prejudiced, worldly or sectarian Gentile brethren, or through their own selfish inclinations or national disloyalty, are willing to let their racial brothers continue in the eternal peril of unbelief without uttering a word of protest to the Church or a note of warning to the Synagogue when in all lands the Synagogue is saying to the Jews, "Be loyal to Judah, but have nothing to do with Christ, who is not the Son of God;" and the Church is answering, "Nay! be loyal to Christ, who is the Son of God, but have nothing to do with the national rites and ceremonies of Israel." And the loyal Hebrew Christian who refuses to obey the unscriptural teaching of the Church on the one hand or the unbelief of the Synagogue on the other, finds Jewish hearts and homes closed to him because of his loyalty to Christ, and Gentile hearts and homes closed to him because of his loyalty to Judah; and, sad to relate, many missionaries to the Jews add persecution to ostracism, because of this double-edged loyalty.

SOMETIMES GENTILE CHRISTIANS SAY TO ME, "WE ARE GLAD YOU CAME OVER TO US." "NO," IS MY REPLY, "YOU CAME OVER TO US. GOD MADE THE NEW COVENANT, UNDER WHICH WE WORSHIP, WITH THE HOUSE OF ISRAEL AND THE HOUSE OF JUDAH, (JER. 31:31; HEB. 8:8); WE ARE CONTINUING, THEREFORE, THE WORSHIP OF ISRAEL; AND I HAVE NOT FORSAKEN THE WORSHIP OF OUR FATHER, AS SOME RABBIS ASSERT." NOR DO I ESTEEM ONE GENTILE NATIONAL BRANCH OF THE CHURCH ABOVE ANOTHER, EXCEPT AS IT IS MORE LOYAL TO "ALL THE COUNCIL OF GOD" (ACTS 20:27); NOR DO I CONDONE "THE HUNDRED AND ONE" (ABOUT 400) SECTARIAN DIVISIONS IN CHRISTENDOM. THESE DEPLORABLE SECTARIAN DIVISIONS PRESENT AN ALMOST UNBEARABLE BURDEN TO MULTITUDI-

NOUS GENTILE FOLLOWERS OF OUR LORD. WHAT THEN MUST THEY BE TO HIS COMPARATIVELY FEW JEWISH FOLLOWERS ALREADY OVERBURDENED BY SORROWFUL SEPARATION FROM FAMILY TIES AND FORMER RELIGIOUS FRIENDSHIPS? TRULY THE HEBREW CHRISTIANS SUFFER MOST FROM THESE MULTIPLIED SECTARIAN DIVISIONS, THE LOGICAL OUTCOME OF DIVORCING SO MUCH JEWISH LEARNING FROM CHRISTIAN TEACHING. NINETEEN GENTILE DENOMINATIONS WERE REPRESENTED BY THIRTY HEBREW CHRISTIAN MINISTERS AND MISSIONARIES AT THE FIRST ANNUAL CONFERENCE IN NEW YORK EIGHT YEARS AGO OF THE HEBREW CHRISTIAN ALLIANCE OF AMERICA; AND AT A HEBREW CHRISTIAN CONFERENCE HELD AT MOUNTAIN LAKE PARK, MARYLAND, ABOUT TEN YEARS EARLIER, WE DISCOVERED AFTER ELECTING OUR PRESIDENT AND OUR SECRETARY THAT NEITHER THE ONE NOR THE OTHER WOULD PARTICIPATE IN THE LORD'S SUPPER (HOLY COMMUNION) BECAUSE OF THEIR GENTILE SYNODICAL PROHIBITIONS. FORGETTING THE JEWISH PROVERB, "ALL ISRAEL ARE BRETHREN," HEBREW CHRISTIANS FAR TOO OFTEN NARROW DOWN CHRISTIAN LOVE TO THE PREVAILING SECTARIAN LOVE; AND UNDER THE SPELL OF GENTILE SOCIAL FRIENDSHIP, ECCLESIASTICAL HONOR OR FINANCIAL FAVOR, THEY BECOME UNMINDFUL OF OUR LORD'S ADMONITION WHEN HE REBUKED THE SCRIBES AND PHARISEES AND SAID TO HIS DISCIPLES, "BE YE NOT CALLED RABBI; FOR ONE IS YOUR MASTER, EVEN CHRIST; AND ALL YE ARE BRETHREN" (MATT. 23:8).

The feasts of the Lord enumerated in the twenty-third chapter of Leviticus, i. e., the Sabbath, Passover, Unleavened Bread, Pentecost, Trumpets, Day of Atonement and Tabernacles, have a three-fold fulfilment: (1) A national applica-

tion to Israel; (2) and individual application to every Christian; (3) a dispensational or corporate application to the Church Universal. Confusion arises in the Church because we do not note this fact carefully and thus measure our doctrines by the yardstick of Israel's God-given customs. The Passover marked the beginning of Israel's national independence and had its dispensational spiritual fulfilment (corporate in Church annual celebration on Good Friday and Easter Sunday), when Christ, our Passover, was sacrificed for us and rose again for our justification. For me, personally, the feast was fulfilled when I accepted Messiah as the Eternal Paschal Lamb and was made free at baptism from the bondage of sin and Satan.

Pentecost marked Israel's entrance into covenant relations with Jehovah when the Law was given on Mt. Sinai and had its Christian dispensational fulfilment, when the Holy Spirit was poured out on the Church at Jerusalem to guide her into all truth, (corporate in Church annual commemoration on Whit Sunday). For me, personally, the feast was fulfilled when a godly bishop laid his hands on my head at confirmation and I accepted by faith the third person in the Holy Trinity as my Guide and Comforter. Other Christians receive the Holy Spirit by simple faith without the laying on of a godly bishop's hands, even as many did in the primitive Church.

The three-fold fulfilment holds good in all the feasts. The Sabbath has its anti-typical application in Christ's invitation, "Come unto Me all ye that labor and are heavy laden, and I will give you rest (of soul)." Its corporate physical fulfilment we commemorate on Sunday (the Lord's day) the day of His resurrection; but the words "Sabbath" and "rest" are from the same Hebrew root and have several applications. The Sabbath itself and the feasts of the Lord are days of rest in a double sense, i. e., physical and spiritual, (Lev. 23:3, 7, 21, 30, 35). The Sabbath of the soul none can enjoy who is not at peace with God through the Blood of the Everlasting Covenant. Every day should be a spiritual Sabbath for the Christian. The physical sabbath is a question

of personal or aggregate choice and leaves no loophole for disputative judgment in Christian doctrine. Jewish Christians kept the seventh-day Sabbath in the primitive Church and commemorated our Lord's resurrection by partaking of the spiritual elements of His passion, i. e., bread and wine, on the first day of the week after sunset of the seventh day. Gentile Christians observed the physical sabbath and the Lord's Supper on the same day. Israel taught of old that every day should be a Sabbath (spiritually) in the days of Messiah, repeating daily, "The Merciful! may He let us inherit the Day that is all Sabbath and Rest unto Everlasting Life." St. Paul endorses this teaching when he says, "One esteemeth one day above another; another esteemeth every day alike. Let each one be fully assured in his own mind." (Rom. 14:5.) "Let no man judge you in meat, or in drink, or in respect to a holy day, or of the new moon, or of the Sabbath (Col. 2:16). A perfect Sabbath presupposes the three elements of spiritual "rest," mental "rest," and physical "rest." Those who were nearest to the Lord in Israel's worship (the priests; Matt. 12:5) constantly profaned the physical Sabbath by their labors in the Temple worship; and Gospel ministry involves the sacrifice of mental rest on the Lord's day. When the Feast of Tabernacles has its anti-typical fulfilment on Messiah's return in glory, Gentiles and Jews will be compelled to keep the feast and send national representatives to Jerusalem at its annual celebration to worship the Lord of Hosts (Zac. 14:16.)

The question of circumcision, too, is very clear. It is the seal of an unconditional covenant made by Almighty God with our Father Abraham and relates to the possession of the Promised Land, from the Nile to the Euphrates. (Gen. 15:18; 17:1-14). The New Testament distinctly declares that "the Law which was four hundred and thirty years after cannot disannul (circumcision), that it should make the promise of no effect" (Gal. 3:17). Paul in another scripture declares that Jesus was "a minister of the circumcision for the truth of God to *confirm* (not destroy) the promises made unto the fathers; and that the Gentiles might glorify God for

His mercy.” (Rom. 15:8.) All the historic churches commemorate the circumcision of Christ on New Year’s Day; and the Abyssinian Christians practice circumcision as a national rite. It was universally practiced by Hebrew Christians in the primitive Church, and should not be forbidden Jewish Christians today. Confusion will continually arise unless we carefully distinguish between the various Old Testament Covenants. The human race is under the favor of the covenant Almighty God made with our Father Noah relating to the future safety of mankind from another universal flood, including the promise of seed time and harvest, blessings constantly recalled by the rainbow’s beautiful sign. All the seed of Abraham should rejoice and give thanks for the covenant that has circumcision for its seal, and relates primarily to the blessings of the Golden Age when Christ will reign on the throne of His father David and universal righteousness, peace and love will prevail. And every penitent son of Adam can enter into the felicity of the New Covenant made in the precious blood of Christ, who purchased for us an “eternal inheritance” (Heb. 9:14-15), when he receives in baptism the “outward and visible sign of an inward and spiritual grace.” But the supreme joy of the Christian covenant does not destroy the minor joy of the Abrahamic covenant, nor does baptism supersede circumcision; they relate to different covenants. The proselyte to Judaism has to submit to circumcision and to baptism, but circumcision is not necessary either to Jew or Gentile to ensure eternal salvation in Christ Jesus; it is simply and solely one of the God-given national rites of Israel, which has its spiritual counterpart to the Christian in the circumcision of the heart (Rom. 2:28). And on the question of eating and drinking, too, we must exercise the widest tolerance and cease to judge our Hebrew Christian brethren. A young lady informed me years ago that she was told in four different homes in England that if she refused to eat pork it proved she was not converted. Where do the scriptures declare, “Believe in the Lord, Jesus Christ, and eat pork, and thou shalt be saved?”

As one who has long realized that there is no other remedy

for the unnatural and unscriptural conditions which prevail in Jewish missionary activities, scandal-breeding and grief-compelling as they often are, that I have given lonesome years of a widely itinerant ministry for the rescue of this important truth from the pit of error; AND ITS WIDE PROCLAMATION IS FUNDAMENTAL TO A SUCCESSFUL NATIONAL PRESENTATION OF "THE GOSPEL OF THE CIRCUMCISION" (GAL. 2:7) TO JUDAH, TO PREPARE OUR PEOPLE FOR MESSIAH'S NEAR RETURN. For this cause I have pleaded with the Church, in season and out of season, to bring her moral influence to bear in favor of loyal Hebrew Christianity, by sternly stopping the selfish absorption of the culture, wealth and spiritual force of Hebrew Christianity into her Gentile branches, a course which has justified in large measure the charge of proselytism the Synagogue brings against her, and which causes the opinion to be widespread in Jewry that loyalty to Christ necessarily involves disloyalty to Israel.

AND WHAT A RADIANT SPIRITUAL ILLUMINATION WILL SURPRISE THE GHETTOS, VILLADOMS AND PALACES OF JEWRY WHEN THE HUNDREDS OF MINISTERS OF THE GOSPEL OF FULL OR HALF JEWISH BIRTH NOW SERVING GENTILE CONGREGATIONS, AND THE GENTILIZED JEWISH CHRISTIANS OF THE FIRST AND SECOND GENERATION, A MYRIAD HOST WHOSE GOSPEL TESTIMONY IS ENTIRELY WITHDRAWN FROM JEWRY, STAND FORTH UNASHAMED OF CHRIST BEFORE THEIR HEBREW BRETHREN AND UNABASHED BEFORE THE GENTILES BECAUSE OF THEIR DESCENT FROM OUR FATHER JACOB. THEN OUR OTHER ORTHODOX BRETHREN WHO SECRETLY CONFESS CHRIST BEFORE SYMPATHETIC CHRISTIANS BUT HAVE NOT THE COURAGE TO CONFESS HIM OPENLY IN JEWRY AT THE UNNECESSARY AND UNSCRIPTURAL SACRIFICE OF ALL NATIONAL AND FAMILY TIES, WILL BE STRENGTHENED TO A GLAD PUBLIC ACKNOWLEDGMENT OF

THEIR FAITH; AND THE MYRIADS OF MENTALLY CONVERTED JEWS WILL BE PROVIDED WITH RELIGIOUS CENTERS OF WELCOME, COUNSEL AND COMFORT WHERE THEY CAN BE SPIRITUALLY NURTURED INTO THE JOY AND SAFETY OF THE NEW BIRTH.

AND WHAT A BLESSED EMANCIPATION FROM A CRUEL AND COMPLEX RACIAL ENVIRONMENT THIS COURSE WILL PROVE FOR THE MUCH-TO-BE-PITIED CHILDREN OF MIXED JEWISH AND GENTILE PARENTAGE, WHO OFTEN BECOME THE MOST PRONOUNCED ANTI-SEMITES, BECAUSE THEY CONSTANTLY FACE THE SCORN OF THE PEOPLE OF THEIR HEBREW PARENT OR ARE COMPELLED TO LISTEN TO THE WITTICISMS, CRITICISMS AND SLURS FROM THE LIPS OF THE PEOPLE OF THEIR GENTILE PARENT CONCERNING THEIR HEBREW PARENT'S RACE! AND THE TEMPTATION TO EVASION, SHAMEFACEDNESS AND FALSEHOOD, ON THE PART OF THE PARENTS THEMSELVES, WILL BE OVERCOME IN THE CLEAR, PURE ATMOSPHERE OF RECOGNIZED LOYAL HEBREW CHRISTIANITY, WITH ITS HOLY INSPIRATION TO FRANK SINCERITY!

The Protestant Episcopal Church of the United States, at its General Convention held at St. Louis, Missouri, on October 23, 1916, answered *my memorial favorably, after long years of pleading, and justified my position on the question by declaring, without qualification after mature consideration, that "OUR JEWISH BRETHREN ARE FREE TO OBSERVE THE NATIONAL RITES AND CEREMONIES OF ISRAEL WHEN THEY ACCEPT CHRIST, ACCORDING TO THE CLEAR TEACHING OF THE NEW TESTAMENT AND THE PRACTICE OF CHRIST AND THE APOSTLES" (Journal of the General Conven-

* The Church of Christ (Disciples) confirmed this action at their Kansas General Convention (1917), and other Gentile Christian churches have done likewise, before and since.

tion, 1916, pp 86, 128, 142, 148). We must now make it unquestionably clear to our non-Christian Jewish brethren that in the proclamation of this blessed truth we do not seek to Gentilize them or to make them members of the Protestant Episcopal or any other Gentile branch of Christ's Church; but that we do earnestly desire to prove to them that they are at liberty to remain in the cherished love of family and racial life when they accept Him as the Messiah; for Jews, though not compelled, are ever left free in Christ to exercise their Jewish national loyalty in Judah's spiritual favor.

Then, having purged *ourselves* of complicity with Christendom's greatest wrong against Judah, we can proclaim in Jewry, with good grace, the need of all the sons of Jacob purging *themselves* of complicity with Judah's greatest wrong against Almighty God in the continued rejection of our own true Messiah, Jesus, and we can mercifully repeat to them the words of a song which the author addressed to the American Jewish Congress in the War-year of 1917:

Ho! Jewish brothers, hearken now! Bend down thine ear to Love's clear call: Ye men of Israel, young and old, ye rich and poor, come hearken all! Yea, hearken to the voice of love God heralds forth through Levi's son, whose lips proclaim the law of Truth to make our land and people one!

God wounds to heal and spares no sore of children smitten with disease, but probes each pore for pus where pain is love's sole avenue to ease: Our nation now is very sick with bruises, wounds and festering sores, and witless friends to sweeten death, pour scented poison in her pores. This living death must Judah face till Time the Golden Age shall meet, unless we take the healing joy at God's all loving mercy-seat.

Rich brothers in these western lands the Higher Critics follow fast, who Israel's scriptures, rites and hopes deny on Fashion's dainty mast: Agnostic flags of every hue, they with their carnal rabbis fly, who Satan's power, the future life, and God's full sovereignty deny. They know not yet why Israel lost the land our fathers loved so well, or why their sons so often roam, with days on earth as days of hell,—the butt of scorn in every land, a by-word for their love of gold,

whose grief, unworldly Jews recall, profane and sacred books unfold.

Why have we now no holy place? Why hath the daily offering ceased? Why have departed truth and grace, and all our miseries increased? Why in the War's wide bloody zone are Jewish girls the prey of lust, while grandsires of our nation moan, who say, "In God we put our trust."

God changeth not Who bade one Jew a thousand heathen put to flight, Whose mighty arm nine thousand score of Israel's foeman slew one night. Why flee ten thousand Jews today before one hostile heathen arm? Why do ten million Jewish prayers bring no relief from war's alarm? Why, Judah, why hath God delayed for thrice five hundred years and more to free us from our exile woe and let us mourn for Zion's shore? Why cry ye still, "Messiah, come! We daily wait Thy glad Advent," and never meekly seek to know why God to earth Messiah 'sent?

"Messiah, Come!" He cannot come to lead us back to Palestine, our ancient happy Jewish home, until your hearts to truth incline. Ah, yes! to Palestine we go when Europe's bloody war shall end,—no human or demonic foe can God's plain purpose backward bend. But not to peace—no! Judah, no! shall we to Israel's Land return, because your hearts are not prepared all fleshy idols yet to burn. Ye seek the peace the world doth give with countless vanities of Time, and not God's peace through Faith's new birth that fits us for the Heavenly clime.

Not till the anti-christ appears and nations to his standard flock, will Jacob's trouble culminate, as shown on God's prophetic clock: Our nation will be born again in this approaching travail hour; till then no president or king can Judah save from Satan's power. One, only One, hath conquered him—the Son of God, King David's Son, Who rose triumphant from the grave and everlasting victory won. On Him we pierced our eyes must look with mourning for our nation's guilt, to make the Stone of Stumbling prove the Stone on which our hopes are built. Then He, Messiah,

Prince of Peace, will stand again on Olivet, and Armageddon's bloody eve see Judah's sun of sorrow set.

He meekly rode the ass of old through sinful Salem's festive streets; but when He comes as King of Kings from His white horse all sin retreats: We hail thee now, O sinless morn! O bliss! as King to see Him reign, where glad hosannahs greet His ears from joyful Jewish lips again!

The Golden Age's holy dawn will then illumine the land and sea, and Love's full orb of glory shine on man's Edenic unity.

GEMS OF TRUTH IN CHRISTIAN FAITH AND PRACTICE

(Please read again page 46)

1

Come, hearken, all ye Gentiles,
And hearken, all ye Jews,
Unto the winsome tidings,
Unto the royal News:
Deep in the Hills of Honor,
Lie buried Gems of Truth,
To crown the brow of manhood,
To deck the heart of youth.

2

These are the Spirit-jewels
Of our immortal King,
To bless the pilgrim legion
Who to His glory sing:
"Our King is meek and lowly,
Though lion-like for right;
Our King is strong in justice,
Though lamb-like in His might.

3

"His eagle-eye of goodness
Can pierce Satanic gloom;
His holy touch of beauty
Can make the desert bloom;
Sure-footed as the shepherd,
He mounts the highest peak,
And carries in His bosom
The lambs He came to seek."

4

Like silly lambs we wander.
Like foolish sheep we stray,
Far from His guarded pasture,
Into the stormy way;
And when as loyal pilgrims,
We fain would keep our rank,
The foe is strong before us,
Behind, and on our flank.

5

O kindly, gentle Shepherd!
O strong Messiah-King!
We haste to Thee for succor,
And to Thy girdle cling.
Full oft our hearts are weary,
Our feet full oft are sore,
While traveling to glory
Along the pilgrim shore.

6

The enemies around us,
Unseen, and in our sight,
Are stronger than our nature,
Are mightier in fight:
Thou, thou alone canst shield us,
Thou, thou, alone canst aid,
With Thee at hand to bless us,
No foe can make afraid!

7

Thou art our strong Pavilion!
Thou art our Banner bright!
Thou art our royal Fortress!
Thou art our daily Light!
Thou givest strength for weakness!
Thou givest balm for pain!
Thy life! Thy death! Thy triumph!
Encourage us again.

8

And we go marching onward,
Unto Thy kingdom fair,
With Hope upon our banner,
For joy is reigning there;
As in the Spirit's armor,
Sealed with Thy Kingly name,
We follow on to conquer
Satanic realms of shame.

9

Through coal-black rock Repentance
We strike Confession's soil,
Where gleams a gem most precious
To men of honest toil,—
The ruby of Salvation,
On Calvary's Cross secure.
Which radiates its glory
On all whose search is pure.

10

Repentance flashes Goodness
Into the carnal mind,
And lights the lamp of Gladness
For sin-appalled mankind.
Until each hell-pit vision
Wherein Remorse arose,
Is lost beneath the splendor
Of Sharon's blood-red rose.

11.

In free Redemption's mountain
God's Kohinoor is found,—
Regeneration holy
Within the Spirit's ground,
All loveliness encircling,
A Kingly ransom worth,
The signet to its wearer
Of highest, heavenly birth.

12

The Resurrection sapphire
Cut from the mount of Death,
Is luminously glowing
With Life's supernal breath:
Most brilliantly this joy-gem
Lights up the pilgrim path
With its immortal triumph
Against Satanic wrath.

13

The Holy Spirit's sealing
Until redemption's day,
An oft-forgotten jewel,
Withholdeth not its ray;
A vision pure, unclouded,
A faith reliant, true,
A love of God prevailing,
Reveal its azul hue.

14

The Oneness of the Body,
Our High Priest's onyx-seal,
Uniting saints in sorrow
And everlasting weal,
Gleams in a distant mountain,
To true-eyed pilgrim's clear
Who own Messiah's headship
In lowly service here.

15

The crown for Overcomers,
Enthronement with the King,
Shows in the peaceful future
'Neath love's millennial wing,
Bright swords, beat into ploughshares,
Trail where the wolf-kings feed;
And through the rose-tree jungle
Glad children lions lead.

16

The Eucharistic jewels
Of holy Bread and Wine,
Until our King's glad coming
Thanksgiving joys enshrine,
More blessed than the feasting
On Israel's paschal eve,
When Egypt's sad remembrance
Triumphant songs relieve.

17

The sunniest of jewels
To make the old world smile,
We view a bridal party
Adown a sacred aisle:
Next to the King in beauty,
God's fairest gift to man,
Is woman, happy mother,
Rejoicing in His plan.

18

In faith the Christian parent
Presents each little child
Unto the Lord most holy,
Most gentle, meek, and mild:
The water to the forehead,
Or to the form applied,
Denotes the gem of childhood
Is with the Christ allied.

19

Around the family altar
God's faithful children bow,
And in the dear home circle
Re-tell the story how
The Christ-child came to scatter
His matchless gems of love,
To fit us for the worship
Of our blest home above.

20

The Confirmation Chaplet,
To seal baptismal vows,
Christ's holy Church, Truth's pillar,
For blessedness avows;
And though unfaithful shepherds
Oft welcome goats as sheep,
Our King, the royal Bishop,
Secure His flock will keep.

21

The Apostolic order
Of laying on of hands,
New Babylonish folly
Withholds, or else withstands:
Confusion on confusion
Now hides the jewel rare,
Whose gift the early fathers
Bestowed with holy care.

22

Each day's a Christian Sabbath,
For souls redeemed from sin,
Though six days' honest labor
But one of rest doth win:
The Hebrew word for Sabbath
Is from the verb "to rest,"
When spirit, soul or body,
With leisure's crown is blest.

23

The Cherubim's four faces,
In Israel's Temple seen,
Adorned the Hebrew Standards
In war and life serene:
Still in the Heavenly worship
They bow before God's throne;
And in our Christian warfare
Each anti-type is known:

24

The "Lion," types *Apostles,—
 The "Man," Evangelists,—
 The "Eagle" types the Prophets—
 The "Ox" the pastors (Christ's),
 To train true Christian soldiers
 For battles of the Cross,
 Till God's full armor, fitting,
 Defends from wound and loss.

25

"Imagination," "Reason,"
 "Affections" and the "Will,"
 These ministries develop
 For mercy and good will,
 Until we reach the statue
 Of perfect men in Christ
 With unity of blessing,
 Where self is sacrificed.

26

Evangelists bejeweled,
 Speed on the wings of faith
 To face dense heathen darkness,
 Exile, privation, death;
 And some in holy ardor
 Face Judah's stony line,
 That in Christ's crown of glory
 New gems as stars may shine.

27

True bishops, priests and deacons
 Work not for fame or wealth,
 But seek in holy pastures
 Salvation's wondrous health:
 Immortals souls confided
 As jewels to their care
 They watch, as joy's supernal
 Account they now prepare.

28

Our Lord's dear undershepherds
 Who righteousness awake,
 We must esteem in honor
 For love's sweet labor's sake:
 Obedience is our duty
 When ministry's their prize;
 For those who own this jewel
 In rule are doubly wise.

*Apostles minister to the will; prophets to the imagination; evangelists to the reason; pastors to the affections.

29

Before the throne of glory
And Majesty above,
Our High Priest sits rejoicing
In intercessory love;
The sunshine of compassion
Beams ever on His face,
And blood-washed saints may enter
With charm this sacred place.

30

Confession to the priesthood
No word of God commands,
Except when conscience troubled,
Or public good, demands;
Then heavenly absolution
Soft balm of Gilead bears,
More precious than the jewels
The proudest monarch wears.

31

Sweet incense at the altar
Is lawful, but unwise,
When God's dear children grieving
In ruling force arise:
Ye strong, the weak offend not!
Ye weak, judge not the strong!
Lest purest gems of worship
Are lost in hours of wrong.

32

The holy kiss, feet washing,
Meat eaten, wine refused,
Faith's household, all unjudging,
May use or leave unused:
New color eastern customs
Take in a western dress,
And where the word oft killeth,
The Spirit-jewels bless.

33

God's tithe, a gem of warning,
By many never seen,
Demands a search of wisdom
To find its holy sheen
Flash from the ancient hilltops
Across the vales of time,
'Mid promises and warning
Of history sublime.

34

The Offering of Freewill,
 (The tithe is God's alone)
When Christ makes up His jewels,
 Will be a fair-set stone:
He loves a cheerful giver,
 A million, or a mite,—
And oft the smaller portion
 Is greater in His sight.

35

The faith that God will daily
 Supply our food and dress,—
Contentment's happy jewel,
 The childlike saint will bless;
For He who feeds the birdling
 And robes the lily fair,
Rejoices when His children
 Rest sweetly in His care.

36

Scenes by the oaks of Mamre,
 And Ruth in Boaz's field,
Illume the gem of Welcome
 To Israelites revealed:
Then what will be our answer
 When Christ's pure throne before,
If we, in selfish comfort,
 On pilgrims close the door?

37

The pearly links for sharing
 With pilgrims laboring near
The burden of their journey
 Reveal a spirit dear;
But though the burden presses,
 Each saint must bear his own,
Mid brethren who, cold-hearted,
 The claims of love disown.

38

The cameo of service,
 'Mid love, hate, smile, or frown,
Will never glow in beauty
 Till pride has fallen down:
Our King, the Prince of meekness,
 Washed His disciples' feet,
And ministered to sinners
 In condescension sweet.

39

The hyacinth of suffering,
 'Twixt gentleness and joy,
In countless men of sorrow
 Doth selfishness destroy,
Where sympathy's clear sparkle
 Rebeautifies the road
Of all who on life's journey
 Support another's load.

40

The ruby line dividing
 True pilgrims of the Church
From citizens of Babel,
 Rewards a godly search:
No marriage bond unholy,
 No courting Mammon's smile,
No mixing good with evil,
 God's loyal sons defile.

41

The jasper gem of judging
 On love's true balance wheel
The saints who turn to folly,
 And would their sins conceal,
Through martyr aid may win them
 From Satan's guilty way,
When mote and beams are sternly
 Cast from our eyes away.

42

The opal of Reproving
 Kinsman, neighbor, friend,
Will bless when truth and honor
 On wise rebuke depend:—
Far better than a secret,
 Deep, silent love unknown,
Is friendship, which, when faithful,
 Fears not to walk alone.

43

The silent tongue is golden;
 The silver tongue is kind;
And words in season spoken
 Are diamonds of the mind.
As sheep before her shearers,
 Our Master (Christ) was dumb,
Whose words were oil of healing,—
 Though lava-like to some.

44

The unknown tongue for blessing
True worshippers alone,
Or as a sign for sinners,
Interpreters make known:
This gem for centuries hidden
The Spirit-filled have found
In Pentecostal beauty
Where all His gifts abound.

45

Good pilgrims when cheek-smitten
Must turn the other cheek,
In thought, word, deed displaying
The Christ-like spirit meek.
Cast not in zeal's impatience
Faith's pearls before the swine,
But make the serpent's wisdom
And dove's mild spirit thine!

46

Shame's jet-gem, Restitution
For sins of long ago,
In God's clear light of justice
Becomes like crystal snow;
More weighty than the mill-stone
Are debts of Christless days
Until the heir of glory
Confesses or repays.

47

The pleasant stone Forgiveness
'Twixt sinful man and man,
In broken hills of sorrow
Santanic legions span;
But from the host infernal
This gem of love we wrest,
And in the pilgrim journey
Display it on our breast.

48

The hard-cut gem of Patience
Deep in a frowning hill,
Shows all the wonder-working
Of lapidary skill:
The tracery immortal
Of one great Master-mind
In all its gentle curving
Inviolable we find.

49

The white-rayed gem of Virtue,
Sweet purity within,
True pilgrims of the Kingdom
In honor seek to win:
Ten thousand thousand facets
From this pure jeweled shine,
To grace the snow-white garment
Washed in the Blood divine.

50

To bring each thought a captive
To Christ as King Supreme,
We must be as the moonstone,
He the red diamond's gleam:
Then shining through the Blood-ray
Our minds will rest serene
Within the Kingdom's border
Where nothing dwells unclean.

51

The cat's-eye of Temptation,
Mysteriously near,
With restless light confuses
The saints who step in fear:
Designed to test our honor,
It oft defeat may bring,
But blesses all who, praying,
Walk closely with the King.

52

The fiery gem of Warning,
Love's signal to obey
God's holy revelation
In Wisdom's narrow way,
Reveals a lake is burning,
A pit is open wide,
For all who in rebellion
Our King's mild rule defied.

53

Soul-temples swept and garnished
Without the Heavenly Guest,
Invite the wicked spirits
Upon a soul-room quest.
The King of Glory loveth
To fill each sin-swept room
And guard the home of man-soul
Against the Prince of Gloom.

54

To meet demonic legions
 We use two gems of grace—
 Strong prayer and secret fasting,
 To succor Adam's race:
 Thus armed brave Christians conquer
 Strong palsies of the mind,
 And in the Name of Jesus
 Men's lunacies unbind.

55

All flowers and grasses wither,
 Men's bodies soon decay,
 But God's pure world of wisdom
 Will never pass away,
 Until the Holy Scriptures
 Fulfill His last behest,
 And pilgrims song-crowned enter
 The jewelled land of rest.

56

The excavators' treasures
 On monuments of old,
 And tablets of the ancients,
 God's holy Word uphold:
 Though critics called the Higher
 Belittle Jonah's whale,
 And cut in two Isaiah,
 And love a sceptic's tale.

57

The virgin-birth of Jesus,
 Pure Incarnation gem!
 The Hebrew word Ha-almah
 Reveals to sons of Shem:
 Rebekah was Ha-almah
 Before she Isaac wed;
 And so was Moses' sister
 Beside his bulrush bed.

58

Aleph and Tau in Hebrew,
 (Alpha, Omega, Greek),
 Linked to the blessed Virgin,
 Of King-Messiah speak:
 It is the Paschal signet,
 The Lamb's bejewelled sign,
 Deep in the Hebrew glowing
 To mark Immanuel's line.

59

For Unity in Hebrew
The gem word in Yachced;
The Trinity's bright cluster
In Echad lieth hid;
And Father, Son, and Spirit,
The holy Three in One,
Shine in the ancient language
Clear as the Orient sun.

60

Sad Judah's sons, re-gathered
As jewels to their Land,
Will Jesus hail, "Messiah,"
When His dear feet shall stand
Upon the Mount of Olives,
Outside the City wall,
Where in their deep contrition
They crown Him Lord of all.

61

The Lost Ten Tribes of Israel
In Anglo-Saxons found,
A golden key to prophecy,
The critics now confound.
The twelve tribes reunited
Will be God's master-men;
And Ephraim, His first-born,
Is leader of the "ten."

62

The gems of mutual freedom,
Saint Gentile and Saint Jew,
Mount Bigotry's brave victors,
Bring brightly to our view;
And custom, love, and duty,
These racial gems declare,
Each saint with His own nation
Right loyally must share.

63

Three, ten, twelve and seven,
In wisdom multiplied,
Give the prophetic ending
Of years by Christ applied
To Gentile over-lordship
Of sad Jerusalem,
And are the Golden Numbers
Of loyal Sons of Shem.

64

"Three" the Trinity illumines,—
 "Seven" the Spirit's dower,
The "ten" millennial worship;
 "Twelve" governmental power;
These "2520" woe-years
 From Nebuchadnezzar's rise
Elapse in nineteen thirty-three
 Or our time-jewel lies.

65

Earthquake, plague and famine,
 Beginning of earth's woes,
God's dial to the nations,
 Christ's near Advent disclose:
The wise and foolish virgins
 Full soon will stand revealed,
And all the shameless sinners
 The Beast for hell has sealed.

66

The gem of weeping showeth
 Black demons pilgrims kill,
Whose blood cries out for vengeance,
 As slowly grinds God's mill;
And where satanic white men
 The saintly black men slay,
God's horoscope of justice
 Reveals the judgment day.

67

Dark legions of the devil
 We hold not in contempt;
For he will world's dominion
 Prophetically attempt:
And for a time succeeding
 His godless power will grow
Until the King of Glory
 Lays all his forces low.

68

The antichrist arising
 Wins universal sway,
And in King David's city
 Leads Israelites astray;
But when in Judah's temple
 His blasphemy is shown,
Rebellion leads to terror
 Till he is overthrown.

69

Then bound in chains of darkness
In hell's black pit he's cast,
Till earth's millennial gladness
(A thousand years) has past:
Then loosed a little season
Men flock to him again
Till God's eternal judgment
Forever ends his reign!

70

The emerald of Healing
By Christ's almighty power
Of this poor mortal body
In pain's enfeebling hour,
The Mount of Prayer discloses,
When unfanatic zeal
And fervency of spirit
Through faith in God is real.

71

Christ's turquoise ray in mourning
With its blue light of cheer,
Revives the drooping spirit
Beside sick bed and bier:
"O grave, where is thy victory!
O death, where is thy sting!"
When pilgrims through the valley
Pass onward with the King!

72

The dead saints in a twinkling,
With living saints arise,
Upon the Morn of mornings
Into the fair blue skies:
We hail thee, Iris-agate,
Bright rainbow of the soul,
When on the heart's horizon
Dark clouds of death unroll

73

'Mid fiery tribulation
Carnelians of song
To all the heirs of glory
In sorrow's hour belong:
As anthems rich in comfort
Of human organ-tone
Re-echo from the Kingdom
Where Christ is on the Throne.

74

The tranquil, gentle jewel,
Love, constant, rosy-hued,
Unites the shining beauties
Of all God's gems reviewed:
With winningness unfailing
It falls in rays serene,
From all who with the Master
On pilgrimage are seen.

75

How queenly is the dower
Of Heaven's spotless one,
Who loves the King of glory,—
Great David's greater Son,
As robed in full regalia
The Bride with praise awaits
The Bridegroom, in His favor,
To ope the pearly gates!

76

O bright, bejewelled city,
Intone thy harps of gold,
Thy courts of joy make ready,
Her nuptials to behold!
Amid the Alleluias
Of angels singing where
The Lamb His bride will welcome
With rapture in the air!

77

And then, O Christ, returning
To earth with saints redeemed,
Thy Kingdom pure establish,
Of which the prophets dreamed!
Where deserts bloom with roses,
As men from warfare cease,
And lambs with lions ramble,
In the Golden Age of Peace!

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